

The
**CHRISTIAN
CENTURY**

A Journal of Religion

THE EPISCOPALIANS—AN
OUTSIDE VIEW

By Peter Ainslie

HAS MEXICO TURNED
BOLSHEVIST?

By Samuel Guy Inman

Fifteen Cents a Copy—Jan. 11, 1923—Four Dollars a Year

JAN 16 1923

Does Your Church Sing This Great Hymn?

Try it on Your Piano—Read it thoughtfully—Watch for Another Next Week

MELROSE L. M.

F. J. GILLMAN, alt.

F. C. MAKER, (1844—

1. God send us men whose aim 'twill be, Not to de-
 2. God send us men a - lert and quick His loft - y
 3. God send us men of stead - fast will, Pa - tient, cou-
 4. God send us men with hearts a - blaze, All truth to

fend some an - cient creed, But to live out the laws of
 pre - cepts to trans - late, Un - til the laws of Right be-
 ra - geous, strong and true; With vi - sion clear and mind e-
 love, all wrong to hate; These are the pa - triots na - tions

Right In ev - 'ry thought and word and deed.
 come The laws and hab - its of the State.
 quipped, His will to learn, his work to do.
 need, These are the bul - warks of the State. A - men.

The above hymn is selected from the matchless collection,

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Charles Clayton Morrison and Herbert L. Willett,

Editors

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* * *

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves.*

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXX

CHICAGO, JANUARY 11, 1923

Number 2

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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918. Published Weekly By the Disciples Publication Society 508 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

New Famine Area Sends Appeal

WORKERS of the American Friends Service Committee were recently called to make an investigation in northeastern Poland. Here they found a large area which was the battle front during the war between Germany and Russia. It is a wilderness today with nothing useful to man that would not be found by a pioneer in a new land. Harry G. Timbres, relief worker, sends home the following description of the conditions found in the Vilna district: "Never did pioneer face such a prospect with so few resources at hand as the refugees who return to this wilderness. They arrive with nothing and they find nothing. They are starving when they come. They have no money, no beasts, no tools, hardly any clothing. Their only diet for the past two years—in some cases even longer—has been grass, roots and potatoes. Their dugouts are little better than styes. The land is a wilderness of young forest. Barbed wire is everywhere. Buried shells wait to explode and kill the peasant when he sets his spade into the soil." A meager crop of potatoes has been raised, but it is estimated that in many districts these would be exhausted by Christmas. There are no animals left. The committee, already overburdened with responsibility, has decided to take on this additional responsibility. The central office at Philadelphia is sending out fresh appeals for funds for this stricken district. One may appreciate the social disorganization in this section when it is stated that six governments have ruled over northeastern Poland since the war. The government of Poland is granting some relief, but this new government is continually flirting with bankruptcy and is not able to meet the needs of its citizens. Here is a cause in which native American

may join with Slavic immigrant and demonstrate once more since the war the essential oneness of the human race and the spiritual unity of the church of Christ.

An Open Door for the Victims of War

CONGRESS will be asked to modify the immigration laws in order to admit a part of the great horde of emigres who have left Asia Minor under the threat of Turkish atrocity. Our present laws restrict the annual immigration from any country to three per cent of the number from that country already here. As the number of Armenians and Syrians in this country is not large, the laws would not permit any more to enter this year. The proposal to modify the law in this instance will be defended purely on the ground of philanthropy by the proposers of the bill and a time limit set for its operation. Already the forces are lining up pro and con. Labor union leaders oppose any relaxing of the laws relating to immigration. The manufacturing interests are on the other side of the question, of course. Common labor has been largely absorbed by the industrial revival, and wages are on the increase in certain basic industries like the steel industry. Fortunately the Armenian immigrant has a good record in this country. Armenians, like Jews, have a tendency to organize for mutual relief and rather few Armenians ever become public charges. There can be no doubt that the near east fugitives would quickly adapt themselves to conditions in the western world and be able to take care of themselves. The manifest defect in the present immigration law is its lack of a certain flexibility which would provide an adjustment between incoming labor and the needs of industry at a given time. Experience is bound to bring modifications in the appli-

cation of the law. The admission of the near east fugitives would be good business for the United States at this time as well as good philanthropy, a combination not always easy to set up.

The National Unemployment League, Incorporated

AN organization with this title was incorporated in New York recently. The organization call was signed by one hundred men and women prominent in the church, labor, social welfare, judicial and political life of New York and Washington. The object of the league, as stated in the certificate of incorporation, is to advance the cause of human welfare "by endeavoring to assure to every man and woman, chiefly through the inauguration of public works by federal, state and municipal governments when necessary in times of industrial depression, the opportunity for employment, thus enabling all workers to continue to be self-supporting and to contribute by their wage-purchasing power to the general prosperity of the country; and in furtherance of this object to advocate legislation and arouse public interest; publish and circulate books, pamphlets and periodicals and conduct any investigations useful or necessary for the preparation thereof." It is pointed out that for every man employed upon such public work as road construction, three others—men and women—are required in the regular industries of the country in making, preparing and transporting the materials for such project. It is stated that the problem is not one of employing all the unemployed on public works, but that the employment of one-third or, possibly, even one-fifth of the idle on such work would so revive the industrial life of the whole nation as to eliminate all involuntary unemployment. As to the method of setting in operation such public works, it is stated that it will be done by the usual governmental means of legislation through the exercise of the police power, right of eminent domain and taxation; and that neither bonded indebtedness—for short terms—nor taxation for such sorely needed public improvements would be felt by a people given the assurance of permanent employment.

Union on Mission Field A Success

THE little republic of San Domingo seems to be a laboratory of missionary experimentation. Less than two years ago Protestant work on that island republic was opened up by the committee on cooperation in Latin America, an interdenominational agency which is sustained by the joint action of the various evangelical mission boards at work in the Spanish-speaking republics. Dr. Nathan H. Huffman was installed as superintendent of the mission. During less than two years of labor the mission has come to general appreciation in the city where it is located. The founding of the evangelical hospital has made possible a medical service that was much needed. Evangelistic services have been held at four points in the republic. The next step will be the inauguration of educational work which is much needed. It is particularly in the countries

nominally Roman Catholic that it is important for Protestantism to present a united front. In many countries of South America, a single denomination has access to the field, which is of course better than the old order of competition and duplication. But the San Domingo plan goes the whole road in cooperation and represents the goal which foreign mission interests should work toward in every field. Many troublesome questions are avoided in this union plan. The Disciples have a lot of trouble over the question of interchange of members in China. They would have less trouble in making a contribution to a union church in San Domingo. The missionary operations in the Latin republics are meeting with much better success during the past two years. In Mexico the progressive elements of the country are looking hopefully to Protestant churchmanship to solve their problems. Travelers from Brazil report steady progress in the development of evangelical institutions. Most of this progress is not at the expense of the Roman Catholic church. Vast numbers of people are virtually without a religion, particularly among the educated classes. They are quite beyond the veneration of a saint's bone, and unfortunately Roman Catholicism has not been presented in its more intellectual aspects. A united evangelical church makes a great appeal to these classes.

Saving the Brains of Europe

SEVEN hundred and sixty-seven higher institutions of learning in the United States are the scene of a movement to save the brain power of Europe. This, in a nutshell, is what the concerted effort by students in this country to send clothing and money to the ragged and starving students of Europe, really means. If this brain power should be lost—if a generation should appear having little or no intellectual training—then the world would suffer even more than by physical devastation. This is the third year that this movement has been under way. The International Student Friendship fund, through which undergraduates in forty-one countries have sent aid to fellow-students in distress in the disturbed portions of Central Europe, Russia, and the near east, had, when the second report was made last June, furnished and distributed 10,000,000 student meals, one-half of which came from American sources. The distribution of clothing amounted to 130,000 garments, and books to the number of 21,700 had been sent to student groups. The money raised by the students of forty-one countries during the twelve months ending July 31, 1922, had amounted to \$585,000. When this work was begun in August, 1920, investigation showed that conditions among these students were worse than expected. Thousands were starving; suicides for lack of food had become alarmingly frequent; large numbers, both men and women, had no place to live but spent their nights in railway stations, parks, and cemeteries. Many young men were found to possess only one presentable suit of clothing which they wore in turns in attending classes. Others took turns in sharing a bed; the one who had had his turn in the bed one night sleeping in the park the next. Of 1,300 students examined in Prague,

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275 were found to be suffering with tuberculosis. Food came first in the relief work; the governments were aroused and grants of money made for housing purposes; wherever possible work was secured for the students to make them self-supporting. The relief given quickly, freely and prayerfully by the students of the United States illuminates a page in student history. Carleton College, Minnesota, has 500 students, a large percentage of them earning their living while studying. As the result of an appeal made at chapel one morning they pledged \$1,800 before leaving the hall. The University of Illinois led last year's gift with \$8,500.

Prophets of Futility

A WRITER in *The Dial* analyzes the poetry of T. S. Eliot in "The Waste Land," as typical of the mood of our young old men who are asking the ultimate question, "What's the use?" The diagnosis is that they have either lost sleep, have a sluggish liver, or do not get the right things to eat, else they would not announce so lugubriously that human life is not really significant, and is not worth living. They have prematurity, not maturity; the dry-rotted world is crumbling about them, and their souls are falling apart. Their song sums up a million mornings after, both personal and social. They are devoted to futility, having nothing to live on but a few dry stoic maxims, and their poetry is a mingled query and protest, because, forsooth, they have learned that the valet service in this All-Men's-Inn is not of the best, and truth and beauty and divine reality are not brought to the door before breakfast on a silver platter. It is very sad, such feeble disillusionment of young men who despair of life before they have lived at all, and move like pale wraiths in a robust world where there is truth to seek, evil to fight, love to win, and where "beauty passes with the sun on her wings." But the decadent we have always with us, inviolated out of the ranks before he ever sees the front-line trench, much less the battle scene. The very echo of the fray makes him sit down, his head between his hands, and wail at the world because it is not dainty as a pink tea and safe as a nursery.

A Chinese Social Settlement

A UNIQUE booklet is the fourth annual report of the Yangtszepoo Social Center in Shanghai, China. This is probably the only institution of its kind in the orient. The property which it occupies was taken over in 1917 by the Shanghai Baptist college as a laboratory for the department of sociology. The center houses the Brown University school of sociology, and provides, as announced in the report, "a fine laboratory for the departments of education, economics and religion as well as for the department of sociology." The aim of the center is "to unite the largest possible number of community forces in co-operation for the community welfare." The cooperating organizations include several cotton mills and other industrial concerns. The staff of the center includes sixteen

workers. As to the constituency: "The people are engaged in cotton-spinning, weaving and dyeing, silk-spinning and weaving, in shipbuilding, in machine shops, lumberyards, and the electric power plant, and in factories making products for export." The chief industry is cotton manufacture. The Yangtszepoo district has 125,000 people distributed along the river front. It is roughly comparable, the report suggests, to Birmingham, Ala., Nashville, Tenn., Fall River or Lowell, Mass., or Paterson, N. J. Such a document as this gives a rather unusual impression of the significance of the modern missionary movement.

Have the Churches Changed?

ATTEMPTS like that of Dr. Jowett to mobilize the church's resources in behalf of peace not only meet with an indifferent response in the consciousness of Christian people, but betray in the minds of those who make them a conviction so qualified and inhibited by worldly caution that it could not be otherwise than barren or results. Dr. Jowett took not only the pulpit but the platform in England in company with the Archbishop of York, to arouse Christian believers to go to their churches on Christmas eve and "in some simultaneous act of dedication and audible declaration proclaim their desire and purpose for a sacred peace and their belief in the common brotherhood of mankind." "Let the people rise in their sanctuaries," said Dr. Jowett, "standing before God and man, and in some simple form of words let them assert their witness to the ethical ideals of their faith and their determination to have peace on earth and good will among men."

The nobility of this suggestion and the appropriateness of such an act on the part of those who wear the name of Jesus are obvious. In England there was a slight response. In this country there was none at all. Christmas was celebrated with the same shallow sentimentalizing about peace on earth that has always characterized Christmas talk in the churches. But though the world has just come through the unspeakable horror of one war and stands in terrified suspense lest another be about to break upon it, there was no more life and reality to the peace talk this Christmas than in the piping days before 1914. The attempt to get the churches to carry their peace ideal into an act of worship presupposes that their peace ideal is held as a *religious* conviction. This is the fallacy of all such proposals. The peace ideal held by most Christian people is not a religious ideal; it is as secular and prudential as the peace ideal of pagan Japan. Even if the churches could have been persuaded to assemble and do what Dr. Jowett suggested, we would only have performed a meaningless ritual. Our hearts would not have been in it. The words put in our mouths would represent no convictions and no vital purpose.

There is hardly any great ethical cause which the church is so unready to take into its ritual of sincere devotion as that of peace. Peace gets into the church's prayers only in great crises of fear. When there is no fear—fear

of national defeat or invasion—there is no talk that bores church people as does talk of peace. This was demonstrated in the American church for a generation before the war. It is being demonstrated in the few days that have elapsed since the armistice. Peace leaders should be aware of this. They waste their efforts when they undertake to arouse the church to bombard heaven by a spectacular sacramentum. If there were conscientious objection to war, if there were a Christian conviction that war is sin and that the church is historically guilty of condoning and fomenting and blessing that which God holds accursed, and if there were sorrow and repentance in the heart of the church for its own perverse and faithless ways, there would be a mighty response to the call of her leaders to come up into God's holy hill and pour out an oblation of confession and dedication before him.

If the church people are slow to hear such a call now, it should not be overlooked that there were some among us who did heed it in those passion-swept days between 1914 and 1918. They made known their purpose for a sacred peace. To them peace was a religious ideal—it was indeed their religion, as it was Christ's religion. They sought to bear witness to the conviction which they had learned from him. They bore their testimony in days when words were no mere ritual, but were perilous deeds; and they paid, all of them dearly and some with life itself, for the faith they kept. As for the church, it did not know what to do. It had had no training in the conception of its religion as essentially a principle of peace. Its thought of peace and war was no higher than that which was embodied in the state, and no state in Christendom had ever come under the sway of the Christian ideal of human brotherhood. So under the whip and goad of skillful and persistent propaganda the church of Christ went to war! Criticism was stilled. The illusion of moral idealism was preserved by the shrewd leadership of President Wilson who led us to believe that the military defeat of Germany would bring about the fulfillment of our hopes and dreams of peace. So the weapon of hell was accepted as an instrument of righteousness and good will, and the church baptized the war with the spirit of holiness.

Would the church now be willing to face its own soul if it came to some high act of dedication like that to which its leaders summon it? Would it be willing to listen to those conscientious objectors to war upon whose heads it heaped scorn and shame in the white-hot days of war passion? Is it willing to tolerate the suggestion that its course in the war was imitative, servile and confused? Is it able to imagine that it might have spoken and acted with an originality and authority derived from those spiritual sources with which by every virtue of being a church it had authentic and unique communication? If the church has a changed mind or even the beginnings of a changed mind as to its own part in past wars there would be consistency and vast significance in bearing audible and august witness to its penitence and its new conviction of faith. But if the church has not changed, if it is not even in the beginning stages of a change of heart, a solemn act of ritual invested with peace sentiment would be as futile as it would be hypocritical. God never has heard the

church's prayers for peace. He cannot hear them, for they are not directed to him—they are directed to the lesser gods of the tribe, gods of prejudice and of self-interest, but not to the Father God whom Jesus knew.

That the churchmen who appeal to the Christian people to take their part in behalf of peace have not undergone a change of outlook is indicated by the cautious reservations which they associate with their crusade. So inspiring a leader as Dr. J. D. Jones of England in referring to Dr. Jowett's call says: "War is wrong, that is axiomatic; but I could not have taken part in the no-more-war parades." And Dr. Jowett himself says, "I am not, by the way, a peace at any price man," which confession leaves it open for the church to say as Dr. Hodgkin was quick to point out: "We stand for peace, but *this* war is different." It was thus we were told to talk five years ago by those to whom the church always looks for prompting in times of international crisis. An honored leader in American religious life in a widely circulated address on "Constructive Christianity" reproaches the pacifist, and says he is "not ready to take his lessons in world patriotism from those who during the war were of doubtful loyalty." His conclusion is that "the spirit that won the war is the spirit that must fight and win the battles of peace." The Continent, replying to the declaration of the late William Austin Smith, hero religious journalist of the post-war period, that war is sin, says: "It is a fact that the churches do not teach that war is sin, but the reason why they do not do so is simply that it is not true." Why must a loophole be left for the justification of some possible war? What is behind these reservations, qualifications and this glorification of the spirit that won the war? Obviously an alibi is being prepared by which the church can save its face when it is called upon to make the next war holy.

All such "peace" talk shows that the church's mind is not in the slightest degree higher than the level upon which all secular and pagan peace thinking goes on. How can it be expected that the church will respond with ardor and unction to a call to force when it has no convictions on the subject concerning which it is asked to pray? The church's ideals are simply the conventional ideals of diplomats, no better, no worse, no different. Our leaders act under a great illusion when they imagine that we will through our places of worship to engage in a solemn act of dedication by a formula with a string to it. No religious passion can be put into a formula with a string to it. Religion is essentially and always an absolutist thing. It is that or it is mere routine. As long as we cling to evasions, and find safety in a *via media*, we clog the channels of enthusiasm and stop the fountain of devotion. If we bring to our ritual of dedication no new outlook, no new conviction, no new faith that in the heart of Christ's church there is the golden secret of a warless world of brotherhood, what is to be gained by further declarations?

Are we willing to drift back again into the clutch of propaganda such as that which the politicians themselves have repudiated? Mr. Lloyd George has confessed "that it is perfectly clear now that no one at the head of affairs meant war at that stage. It was something into which they glided or rather staggered and stumbled, perhaps

through folly, and a discussion, I have no doubt, would have averted it." The Italian statesman, Nitti, readily admits that Germany and her allies cannot be held solely responsible for the war. "That statement which we all made during the war, was a weapon to be used at the time; now that the war is over it cannot be used in serious argument." And Dean Inge puts it in a word when he says, "We were all stark mad together."

A war is in process of making today. Its origin and motives and driving passions can be known. If it is brought fully to birth it will be able to offer abundant evidence for its acceptance as a holy cause. If churchmen are not the willing victims of illusion we can know the parentage of any war that is likely to threaten our world. We can know the lust that fathers it, the womb in which it is conceived, the ambitions upon which it feeds. We can know all this if we will, and can deal with a war while it is yet in the making, if we will. Would it not be a strange irony if the church should some day awake to discover that, just because it has always solemnly invested wars with the sanctions of holiness, it has been shut out from learning how sinister and sinful war actually is? Suppose labor or learning or democracy should catch Jesus' vision before religion caught it! That would be the supreme irony of history!

When our leaders call us to a sacramentum of peace, let them, then, call us to no safe noncommittal rite or formula, but to a great adventure, a holy crusade. The sabers are being sharpened, as Dr. Jowett says, for another war. If it comes we shall know the manner of its coming. We cannot be deceived except by our own perverseness. Then let men like Dr. Jowett call us to an act of worship in which we shall lift up our hands to God and say without reserve or equivocation, "These hands shall not bless war again!" If that kind of call had gone out from even one far-carrying voice in the church, it would have been heard, and it would have been heeded. It would not have been heeded by the whole church, nor by a large body of the church, but there would have been a few—more today, thank God, than ever before—who would have gathered on Christmas eve to make their dedication. And in the end it might prove that such a group would be the remnant honored of God for the saving of the church and the blessing of the world.

The Cash Register

A Parable of Safed the Sage

I VISITED a Cash and Carry. And I bought a package of Breakfast Food, and nine Bars of Soap, and divers and sundry other things, and I slipped the Cashier a Bill, and she rang up my fare on the Cash Register, and handed me back my Change.

And I stood and watched the Cash Register, and how the girl Operated it.

And I spake unto the Proprietor, and said:

That is very wonderful, and it seemeth to be Perfect. And it must needs be at night that the total record shall exactly correspond with the Cash on Hand.

And he said, Thou hast another think coming. If at the close of a busy day, the amount of Cash should exactly equal the amount recorded, we should think it an Interesting Coincidence. If it happened two days in succession, we should be Surprised. If it happened three days in succession, we should be Suspicious. And if it happened for a full week, we should Fire the Cashier.

And this surprised me.

And he said, Behold now a few purchases. The man now at the window hath bought goods to the value of 42 farthings, and he handeth in the half of a silver shekel. The machine ringeth up 42, and the cashier handeth him back eight farthings. And now cometh a lad who had bought to the value of eighty-three farthings, and he handeth a shekel, and the register showeth 83, and the Cashier handeth him back 17 farthings. And that woman buyeth to the value of a shekel and sixty and nine farthings, and the register showeth that amount, and the Cashier handeth back three shekels and one and thirty farthings. So far as we can see, she hath made no mistake, and if she had done so, the customers would probably have noticed it. But it is not in the nature of the Human Mind to make such subtractions all the day long and never make a mistake. The machine is too stupid to err in the addition, but the human mind is too intelligent not to make mistakes in the subtraction. If the Cash Register doth always agree with the cash, it is because the Cashier hath been counting up toward the end of the day, and making change a few times with the drawer open, and pocketing the difference. Our Cashiers are experienced and honest and good; and we value them more because they do not make many mistakes, and if they make a few mistakes, and make them not always on the same side, then do we believe them honest.

Now I considered the kinds of perfection, and I knew that whatever kind of perfection shall ever be attained by man must be other than Mechanical or Mathematica! Perfection. And I considered this, that He who knoweth our frame and remembereth that we are Dust may even set some sort of moral value upon mistakes that are honestly made, but which show to God that we are doing our best. For God could have made a world of Moral Cash Registers, but He seemeth to have preferred to make Man.

BY THOMAS CURTIS CLARK

Fundamentals

A LITTLE house, a bush, a tree,
A laughing child to play with me.

A task that fills the fragrant days,
But leaving time for prayer and praise.

A garden bright with pink and gold,
Full harvest as the year grows old.

For every day some bookly gain;
For twilight, music's sweet refrain.

A dozen friends with gifts of cheer,
And love, more tender year by year.

With these, and springtime at the door—
What mortal man could ask for more!

VERSE

Hatred

TODAY, Christmas Day, a friend sent me a copy of a poem (in free verse) written five years ago, Telling in prophetic vein how Wilhelm Hohenzollern, scorched in the nether depths of Hell, Confessed the crimes to which ambition led him and owned the folly of his wild lust for empire.

It was vigorous verse,
And from its flaming words flared forth a white-hot indignation

Against cruelty and murderous hate and ruthlessness;
And there was also a thrill of exultation and a glow of pious satisfaction at the thought of Wilhelm some day in Hell.

I felt that way myself—five years ago.

And still I am white-hot with wrath against all cruelty and hate and ruthlessness,

And still I hold a low opinion of Wilhelm's political and military morals, and am glad that we did what we did to spoil his plans.

But I find no more comfort in hating him.

There is no solace in thinking of him as in Hell.

I would not have him damned if I could do it with a word.

When I think about him on his honeymoon,

Making his poor little wedding-journey from the front door to the park-gate and back again, or around the park-wall (on the inside) like a caged hyena,

I smile, with some bitterness and more contempt, glad that he is caged, but with no wish to damn him.

And so do most of us.

Is it that we lack moral power for sustained indignation?
Or is it not that there is something, even in our human weakness,

That makes it the natural and human thing to forgive our enemies after a little while?

W. E. GARRISON.

There Came a Song

THERE came a song soft falling on the night,
As from an upper air above the din
Of midnight traffic in the city streets.
Far from some many storied height a voice
Came floating down as wafted autumn leaves
That fall upon a worn and weary soil
And quicken it to life. So fell that song
From some sweet unknown lips upon my heart
And I forgot for one deep moment all
The whirl of motors, and the thundering trains,
A moment only—but a part, it seemed,
Of some sublime antiphony that swelled
Through the cathedral of the starlit night.

HUGH ROBERT ORR.

Until Today

UNTIL today I thought
Your years were never fraught
With cloud or rain;
Though nothing you have said,
Today upon your lips I've read
Long silenced pain.

Until today I guessed
Your undulating breast
Sang fearlessly;
But now within your song
I hear your heart beat out its long,
Long agony.

I thought some radiant dream
Fell on your eyes, some gleam
Of sunlit years;
But now today I know
It is the wistful afterglow
Of tears.

HUGH ROBERT ORR.

The Sin Supreme

I WANT to sin the sin supreme
Without a hint of blushing shame;
I want to sin tremendously
And take whatever brunt and blame
May come to mine and me
When I shall sin colossally!

No little sin of selfishness
Or pride; or petty peevishness;
No sin of flesh that any fool
Might sin; no miry mess
Of beastliness in which to sink
And let my soul hang on the brink.

But some great sin to shake the soul
And make the mighty thunders roll;
Denying God and all His love;
Who rules the earth and skies above;
Who hurled the stellar stars in space
And bade them keep their age-long place.

Some sin like that, my soul would sin
To shake the rafters of the skies
To push the pillars tumbling down
And smash the foolish, flimsy lies;
Deny my God before the throng—
And then find out that I am wrong!

WILLIAM L. STIDGER.

The Future of the Episcopalians

By Peter Ainslie

I AM glad that the editor has assigned this topic to me in this series, because the Episcopalians and the communion of which I am a member are more alike in some things than any other two Protestant communions in America, if I may be allowed for the sake of this illustration to classify the Episcopalians as Protestants. The chief point of likeness is that there is an element in both communions which holds to the position that its communion is the church and all other communions are the sects, or, to be a little more polite, the denominations. It this element of the Disciples ministers had collars buttoned behind and wore high cut vests, it would be difficult to distinguish from their attitude and conversation which were Episcopalians and which were Disciples. They both maintain the same aloofness, the same arrogance, the same dogmatic arguments, and in some instances the same phrases, only the Episcopalian argues from the biblical and historic viewpoints, emphasizing that the Holy Spirit fulfilled his purpose as appointed in the scriptures of guiding the church, and his church has been true to that guidance through the centuries; while the Disciple argues solely from the biblical viewpoint, ignoring all history and emphasizing that the Holy Spirit spoke only through the scriptures and supposedly stopped there.

They both have capital arguments, the Disciples arguing "Where the scriptures speak, we speak; and where the scriptures are silent, we are silent," while the Episcopalian is no less faithful to the scriptures and phrases the same idea in his pledge of ordination to the priesthood as follows: "To teach nothing as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the scriptures." There are some minor differences in their interpretations of some of the scriptural passages and each is equally cocksure of his position. But the growing safety to the rest of us is not taking either of these groups too seriously. Among the Disciples this element is far less influential than in former years and, if my observation leads me correctly, I may say the same of the Episcopalians. The groups in both of these communions are obsessed of an overmuch infallibility, which riots in certain temperamental conditions to the discomfort of others and increasing pride to themselves.

WORTHY LINEAGE

But the Episcopalians have a worthy lineage, reaching back through the church of England, certainly to the Council of Arles in 314, when there were Christian churches in England under the direction of an episcopate which had been planted some years before. Through a long period unpleasant relations had existed between the church of England and the church of Rome, due to the latter's constant interference in political and religious affairs in England. Nevertheless through the years many of the doctrines and usages of the church of Rome had become permanently fastened upon the church of England. Up to 1570, however, those who sympathized with England's protests and those who sympathized with the claims

of Rome worshipped in the same buildings, but that year Pope Pius V. made overtures to Queen Elizabeth, offering to accept the reformation in the church of England and the prayer-book, and therefore maintain the validity of Anglican orders, if the queen and clergy would acknowledge the supremacy of the pope. On their refusal Rome separated from the church of England by excommunicating that church and calling upon those who sympathize with Rome to establish separate places of worship in England. Out of 9,400 beneficed clergy less than 200 obeyed the Pope's bull. It was a long and hard fight, but these figures alone show that the church of England was overwhelmingly on the side of the reformation, although the church of England did not go as far from Rome as the Presbyterians, Congregationalists and Baptists did.

VIA MEDIA

Perhaps it was too much to expect. Circumstances differed. Cranmer, however, did repudiate the Roman Catholic church, denying many of its doctrines, but retained much of its framework as expressed in its polity, the substance of the ordinal, some of its ceremonies and orders of some of its rites. It was not an attempt at compromise, but, repudiating the extreme to which Rome had gone and likewise repudiating the extreme to which the reformation had gone, the church of England sought to be, as Canon B. H. Streeter well says, "the natural expression of the spirit of the community," believing that its intermediate position was nearer the truth and its *via media* was the highway to reconciliation. It is somewhat a synthesis, to use Matthew Arnold's phrase, of Hebraism and Hellenism. But that very fact raises the pertinent question: *Ecclēsia Anglicana*—for what does she stand?

Those were the days of monarchies. Bishops had become petty princes. For the church of England to abandon episcopacy because it was Roman, or to modify it somewhat toward the presbyterial form of government in order to conform more nearly, as some of us think, to the new testament idea and spirit, would have been as revolutionary as for the political government of England to abandon the monarchy for a republic. The church of England was the state church and it was definitely tied up with the state. While other nations had gone the whole way, becoming out-and-out Protestant, the English mind does not move by such revolutionary processes. Episcopacy had merit, especially for those times, even though it put the church of England on the side of the sacramentalists, and therefore with Rome, over against Protestants with their sacramentarian interpretation. On the rise of episcopacy in the third century Cyprian seized upon it as an organ to maintain unity in the church, and for a time it appeared somewhat to help toward that end. This was heartily believed by Anglicans in the sixteenth century, but it could hardly be put forth as an organ for unity in these times, certainly not until the three outstanding episcopates get together and prove it.

The Episcopalians have had some little trouble living in

this half-way house. Now and then through the years Episcopalians will stoutly oppose Protestant approaches as instanced at the last Lambeth conference, when the bishop of Vermont and three other bishops voted against the Lambeth appeal because it was too Protestant, or there is an exodus to Rome as in the instance of Newman of long ago, the bishop of Delaware recently, and scores of others; while on the other hand there are as pronounced Protestant convictions among Episcopalians as may be heard in any Protestant churches, such as those strong utterances of Bishop Tucker of southern Virginia, protesting against the agreement between Episcopal and Eastern Orthodox churches, the constant protests of the late Dr. Randolph McKim of Washington, and others. It is difficult to get a proper perspective of Episcopalians except as we get their historic background as the half-way house between Roman Catholicism and Protestantism.

RITUALISTIC ELEMENT

The Episcopalians have given a sane interpretation to the ritualistic element in religion. Their contributions in this field will always rank among the best in the whole church. They have a good sense of the worshipful. Their book of Common Prayer has influenced all Protestants. It might be revised to advantage, and revision is even now being agitated among them. Their public worship is beautiful, and Protestant churches have lost much by not adopting for their morning service more of the ritual from the Book of Common Worship. They have produced some conspicuous examples in the range of Christian character such as Hooker, Keble, Kingsley and others. Among preachers they have produced prophets like Frederick W. Robertson, whose published sermons have influenced more preachers than perhaps any other preacher. We cannot think of American preachers without an almost immediate vision of the splendid form of Phillips Brooks. Among their scholars the names of Alford, Stanley, Lightfoot, Wescott and others awaken gratitude in the hearts of many far beyond the borders of the Episcopal world. My own indebtedness to Farrar is expressed in my remembrance of his gentle voice and benevolent face as I used to hear him at Canterbury. I shall always carry this memory in my heart as a sacred picture because of what I gained in my early ministry from the perusal of his books.

Nevertheless the Episcopalians have some handicaps. It is significant that of all the large Protestant communions in America the Episcopal church, which is nearer Rome than any of the others, should be the only large Protestant communion to take officially the name Protestant. It may have been, as an Episcopalian once remarked to me, that that was the very reason it needed "Protestant" in its name, so that it might serve as a kind of anchor to hold it in midstream. The passion of the Baltimore convention, in which that name was first coined—Protestant Episcopal—ought to have long ago died in the hearts of the people. Under other circumstances another name would be just as appropriate now as that appeared to be then. The Episcopalians are doubtless like all other denominations. When they set up a stake on the roadway of their history, it forthwith takes on a halo, which grows more sacred with time so that they hesitate to share in its disappearance. The

whole church needs the courage to pull up a great many of its stakes and make a bonfire of them. The Protestant reformation was a great cause. It was the birth of religious freedom and made a new day for our attitude toward God and our fellows. It will forever stand as an imperishable monument in human experience, but that is no reason why one of the churches should adopt it as a name. The Episcopal church would be stronger without it, especially since the Episcopal church antedated the Protestant reformation.

HANDICAPS

Another handicap is their thirty-nine articles of religion, which were perhaps suitable for 1801, but are entirely out of date for 1922. Doubtless the Episcopalians' difficulty in dealing with their thirty articles is about the same as that of dealing with the name "Protestant Episcopal." Other sciences must go forward, but the science that deals with religion must stand still unless forced to move by a revolutionary power. Somehow a sort of fetish atmosphere gathers around anything in the realm of religion. The men who wrote the thirty-nine articles were good men, but they were not demigods. They wrote for their time, and other good men may write for these times. There is no ultimate achievement of man, but we are constantly changing in our processes of development toward God.

But more serious than either of these is their handicap of being so largely a class church, their recruits confessedly coming largely from the upper classes. In this their ministry is neither Roman Catholic, which has been particularly hospitable to the poor, nor Protestant, which likewise has served the poor, particularly in the early history of many of the bodies. Social interpretations, however, are bulking so largely in the thought of all forward looking minds these days that not even the Episcopal church can afford to allow this condition to continue long without permanent injury both to herself and to Christianity in general.

ADJUSTMENT DIFFICULT

Another handicap is the result of the lack of statesmanship in respect to the rise of the Wesleyan movement. The Episcopal church both in England and in America needed the Wesleyan movement. The loss of that movement was as hurtful to the Episcopal church as the loss of Northern Europe was to the papacy. The stupidity of those Anglican bishops dealt the Episcopal church the hardest blow it has ever received and one from which it has never recovered. The Roman Catholics, although they lacked wisdom in coping with Protestantism, dealt more wisely with similar movements that arose in their fold, by giving them the dignity of orders. The Franciscans, Dominicans, Jesuits, and others have rendered great service to the Roman Catholic church. On the other hand, the course of the Anglican bishops proved, to say the least, that the theory of apostolic succession did not carry with it any special wisdom. Nor was the opportunity used to show that episcopacy was an organ of unity for that time. English Christianity would have been stronger and richer if the Episcopal and Methodist churches had never separated. Episcopacy is one of the institutions most difficult of

adjustment in the church. Neither one of the episcopates is disposed to yield to the other, because to yield may imply inferiority. The orders of the Episcopal church are just as valid as those of the Roman Catholic church and the Eastern Orthodox church, as every student of this problem knows. All three run back to—as a distinguished Episcopal bishop once termed it in a discussion with me—that nebulous period. In that period the line of episcopacy is lost so far as making connection with the apostles is concerned, and as Dean Stanley says, "An alleged succession of the early Roman bishops is involved in contradictions which can only be explained on the supposition that there was then no fixed episcopate." Dr. Harnack says, "Apart from the Epistles of Ignatius we do not possess a single witness of the existence of the monarchical episcopate so early as the time of Trajan and Hadrian." And of Ignatius' Epistles Dr. Lightfoot says, "They present the most perplexing problem which confronts the student of early church history." Hence the theory of tracing episcopacy to the apostles is passing more and more into the realm of myth so far as the intelligent mind is concerned.

But the fitness of episcopacy for church government in very early times, and its fitness for the needs of the church in the present age is a practical question. The episcopacy has a multitude of supporters who are not in churches that have the episcopal form. Such an episcopacy has worked admirably in the Methodist church and in other smaller churches. There is no reason why it should be a competing form of government. There are some places where it would be the best form of government for use now; others where the presbyterial form might be preferred; still others where the congregational would be best. The Lutheran church furnishes an illustration where all these forms of church government are in use without apparent friction in consequence of their diversity.

EUROPEAN PRACTICE

In Central Europe the congregational and presbyterial forms in the Lutheran church are used in different localities. In northern Europe the episcopal form is used; in Denmark and other countries a form somewhat like that of the American Methodists is favored, while in Sweden a succession back to the rise of the episcopacy is claimed. The claim of the see of Upsala to apostolic succession is equal to the claim of the see of Canterbury and both are equal to the claim of the see of Rome, because they can all trace their line back to that nebulous period between the apostles and the rise of episcopacy; yet these four approaches to authority in the Lutheran church through four different forms of government have worked cooperatively. Why the same thing should not exist in the attitude of the episcopacy of the Episcopal church is one of the problems of that church, the solution of which cannot be hastened. The reason for Sweden's adjustment with the other forms of church government may lie in the fact that the Swedish episcopacy was removed further from Rome than the English episcopacy, in consequence of Martin Luther's uncompromising protest against the entire Roman curia. But the problem is a delicate one and its adjustment will carry far-reaching consequences,

whether it moves toward Rome or toward Protestantism. Men like Bishop Gore would not be happy if it moved toward the latter. The bishop expressed his opposition some years ago in a letter in the London "Times" on the occasion of the Kikiyu controversy.

Yet from the Lambeth appeal it would appear that the movement is somewhat in that direction. It was so interpreted by several Roman Catholic journals, although as the Lord Bishop of Winchester said to me in a personal conversation, "There was really no change in the original position, only a change in perspective." Nevertheless many of us non-Episcopalians feel that it would be wise for the Episcopal church to move toward Protestantism at this period because Protestantism is riper in freedom and fellowship. It would be a bold stroke for the Episcopal church to move to the very center of Protestantism. It would give a tremendous leadership to the Episcopal church and quicken Protestant unity as the like action of no other church could produce, yet the half-way house policy has many advocates, since it implies waiting for the time when the Episcopal church can reach one hand in fellowship to on one side or the Protestant fellowship on the other without. This may be all a dream, which can be punctured as easily as a soap bubble, but even dreams around air-castles sometimes find permanent habitations.

CHOICE IMMINENT

It is important that we ever keep in mind the fact that Christendom includes the Eastern Orthodox, Roman Catholic, Anglican, Protestant, and other churches, which may be spoken of collectively as the Christian church or separately as Christian churches. The Anglican or Episcopal church, as the admitted exponent of the *via media*, and in consequence of that fact, faces the doubt of her orders by the Eastern Orthodox church and the denial of her orders by the Roman Catholic church because of being too Protestant, and at the same time faces the suspicion in some Protestant quarters of being too fond of Roman Catholic usages. This condition necessarily raises the question, Can the Episcopal church, historically constituted, with her roots stretching into all Christendom, much longer delay her choice of the Roman Catholic fellowship on one side or the Protestant fellowship on the other without drifting into isolation? While Dr. W. Leighton Grane, prebendary of Chichester, affirms that "all the most notable Anglican movements toward Christian unity have been more inspired by the beauty of Catholic order than by the appreciation of Protestant freedom," nevertheless the possibility of Episcopal unity with Protestants is far more hopeful than unity with Roman Catholics, whose programme is submission rather than reunion.

In spite of the apparent advantage of the Roman Catholic church in consequence of the war of 1914, Protestantism as it affects the whole mass is advancing more rapidly in the world than either the Eastern Orthodox faith or the Roman Catholic faith, according to the Encyclopædia Britannica in the comparison of the last two centuries. The Eastern Orthodox increased in the last two hundred years four times, the Roman Catholics, three times, and the Protestants, sixteen times. It is also not without significance that one hundred years ago the English tongue was

among the least tongues in the world; today it is foremost, all of which goes to show that the opportunity of the Anglican or Episcopal church lies in some preliminary entente with Protestantism.

For centuries we have talked about the adjustments of orders and we are just about where we were when we started talking. We have been working on the policy of attempting to capture each other. That will never come. People are too intelligent in this age for a capture policy to be established. We must face the facts and, if the several forms of Protestant church government cannot work together in America and England as they do among the Lutherans on the continent of Europe, we must find out why they will not. Good men are on both sides in the controversy and there are two sides in the Episcopal church on this matter. While Archbishops Laud and Neale and Jeremy Taylor contended that episcopacy is necessary to the existence of the church, champions of episcopacy like Hooker, Andrewes, Hall, Cosin, Bramhall and others refused to sit in judgment on the validity of the ministries of the Protestant churches. Archbishop Cranmer lived in communion and correspondence with Protestant churches to the time of his martyrdom, and invited Butzer, Fazius, Tremellius and other Protestant scholars to aid in the work of the and other Protestant scholars to aid in the work of the English reformation. He went so far as to seek to make John Knox an English bishop, and failing in that he accepted him as one of the chaplains of King Edward VI. In preparation of the Book of Common Prayer (1549) he made free use of Lutheran liturgies.

CYPRIAN THE MODEL

The reception of ministers of the reformed churches of the continent to clerical positions in England, without reordination, continued under James I. Bishop Cosin said, "If at any time a minister so ordained in their French churches came to incorporate himself in ours, and to receive a charge of souls among us in the church of England (as I have known some of them to have done of late, and in many others before my time), our bishops did not reordain him before they admitted him to his charge, as they would have done if his former ordination had been void." Many like instances might be cited until about the time of the accession of the House of Hanover, when Laud's theory was worked out with a thoroughness which would have startled even him.

The Cyprian conception of the church as a visible corporation constituted in the bishop, and within whose bounds alone and at the instance of whose priests alone the Holy Spirit confers grace and salvation, was accepted heartily, although it lies under the condemnation of the synod of Arles and, by implication, of that of Nice. This dogma of apostolic succession after the model of Cyprian was that which dominated the Tractarian movement, which landed Newman in the Roman Catholic church and others with him. After Newman accepted the dogma of apostolic succession his logical mind could not refuse the pathway to Rome because the one as inevitably follows the other as figures in the multiplication table. It is a doctrine, however, that is as fictitious as that of the divine right of kings, and those in apostolic succession have no more

proven their superiority over other ministries than have monarchies proven their superiority over republics. The drift toward stricter reordination requirements too closely parallels the claims of absolute monarchies. In these days when monarchical governments are moving toward constitutional forms with larger freedom, it must be the trend of the church to move likewise—if not in advance, certainly in parallel, lest she lose out in the march of progress.

Yet the Episcopal church must hesitate to move. If she attempted to seek fellowship either with Rome or Geneva she would be split in twain. Until she does move she can continue to be a voice for the intermediate position as well as unity for all. Rome has put too much emphasis on history to the exclusion of the Bible; Protestantism has put too much emphasis on the Bible to the exclusion of history. We need both the Bible and history, and perhaps the Episcopal church can help us to the way whereby both may be brought into proper relation. The Bible contains the word of God, holy men speaking as they were moved by the Holy Spirit, and the Holy Spirit was to guide the church into all truth, not merely in new testament times, but in subsequent periods, for the promise of Jesus is "Lo, I am with you always, even unto the end of the world."

Whatever dissent there may be on the part of others from its utterances on unity, the Anglican or Episcopal church is among the foremost voices in the world for a united Christendom. It issued the Chicago-Lambeth Quadrilateral in 1886 and 1888, which brought response from many communions. In 1910 the Christian Unity Foundation of New York was organized by Episcopalians; in the same year their general convention in Cincinnati appointed the commission on a World Conference on Faith and Order, which is to be held in Washington in 1925. In 1920 the Lambeth conference issued the Lambeth Appeal to all Christendom. They have written more books on Christian unity than any other communion. They have a sincere desire for unity, not absorption of the other communions into the Episcopal church. I think I know the mind of many of their leaders well enough to make the affirmation very strong and clear—not unity by elimination, but unity by comprehension. I rejoice in their leadership and recognize with gratitude the service they have rendered for the unity of Christendom.

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Has Mexico Turned Bolshevist?

By Samuel G. Inman

HOW red is Mexico? There is an impression in this country, which certain interests make every effort to strengthen, that our southern neighbor has surrendered to bolshevism and it is unsafe for us to have relations with her just as it is with Russia. I earnestly sought the answer to this question on a recent visit to Mexico. The first two states visited, San Luis Potosi and Aguascalientes, showed a strong radical movement among the workmen, but marked contrast between the two governments. Just before I arrived at each of the capitals there had been a demonstration by the workmen.

At Aguascalientes are located the largest railway shops in Mexico. The city has recently grown very rapidly as an industrial center. On May 1 the workmen celebrated the anniversary of the death of the American labor leaders in the celebrated labor troubles in Chicago. They carried banners which proclaimed, "Honor to our fellow-laborers, who suffered martyrdom for labor's rights," as well as, "Down with capital!" The parade proceeded to the central plaza, where, facing the cathedral, addresses were made. One orator spied a priest and some guards who had placed themselves in the tower of the cathedral to defend it in case of an attack. Shaking his fist at them, he cried: "You have sold the people; you have failed as leaders; you must now suffer for your sin."

DISTRIBUTION OF LAND

On the same day there were notable encounters between the workingmen and the clericals in other parts of the republic. In Mexico City when the labor parade was passing the Young Men's Catholic Association, an organization recently organized along the lines of the Y. M. C. A., a fight developed and several laborers were shot from the balcony of the association. The association announced a counter demonstration, but when 20,000 workmen notified the newspapers they would break up the parade, the government prohibited its formation.

In San Luis Potosi the demonstration was in the nature of a protest against the postponement of the distribution of lands. The governor and legislature, which are liberal, had passed a law providing for the partition of a certain amount of the large estates. The owners were to receive as pay for the land a doubtful issue of bonds, and the land was to be sold in small plots on long term payments to the poor. The land owners succeeded in getting the legislature to hold up the matter for a month, with the result that the laboring men invaded the capital, protesting in a most energetic way, and won their point.

The distribution of the land is naturally one of the points around which the fight between radicals and conservatives is most active. This question is left largely to each state as far as the distribution of lands to individuals is concerned. The federal government, however, has the duty of restoring community lands to those districts which have lost them by fraudulent means in the past. Some states have gone a good way in getting people o

In Zacatecas thousands of poor families are now happy possessors of plots sufficient for a living and the results are proving very encouraging. In Morelos, where the horrors of the Zapata revolution were the results of the people being robbed of their lands, the transformation from the ten years of revolution is remarkable. One of Zapata's own generals is in charge of a large district where the people are as happy and contented as can be and are, with great enthusiasm, changing the devastated country into a garden of plenty.

In Aguascalientes the complaint is that the government is in the hands of the landed classes, and that nothing is being done toward distribution. The landed classes everywhere are troubled over the situation, since the pay they receive for lands taken by the government is in bonds they claim are largely worthless. Fear that lands will be confiscated is keeping many of the large holders from cultivating so that there is a considerable shortage of the ordinary crops like corn, wheat and beans. If the country is to produce what is needed there, distribution should not only be quickened, but the landed proprietors must be encouraged to produce and assured that confiscated land will be paid for with bankable paper. This is little more than a financial matter, however. The fact is that Mexico, after many years of talk, has actually launched into the division of her great landed estates. Thousands of peon families are now contentedly earning their own living and gradually paying for their homesteads, and this is done with consideration for the land owners. While the reimbursement to owners has not been worked out financially in a satisfactory way, yet the government has set down the principle that lands are to be paid for, not seized without compensation, except where possession of such lands was secured by force and flagrant flaunting of justice.

BOLSHEVIK COLONY

Certain extreme groups have resolved to take the matter in their own hands and get their own land. I visited such a "bolshevik colony" in Puebla. There some two hundred radical workmen have established themselves on a piece of land near some cotton factories in the suburbs of the city. They have built their little shacks of adobe and railway ties, and flying the red and black flag, maintain their squatters' rights, since the land owners have not been able and the government has not thought it worth while to expel them.

In the states of Jalisco, Vera Cruz and especially Yucatan, radical groups have defied or have the sanction of the state government and temporarily appear to be quite threatening. Either because President Obregon does not dare to do otherwise, or because he is trying to respect states' rights, probably both, he is handling these questions with gloves rather than with bullets. The old days of the absolute authority of the central government, which has been the rule in Latin-American countries, have disappeared. It was all right to hold Don Porfirio

responsible for the acts of Mexico, but President Obregon must let many things go on that are not to his liking.

In the balancing of states' rights with the guidance of the whole nation by one general policy and authority is to be found one of the greatest tests of a Mexican ruler. A few telegrams of President Obregon sent recently to state authorities show how he is trying to uphold the majesty of the law and properly to respect local opinion. One of these was directed to the authorities of the frontier town of Piedras Negras concerning the allowing of a gambling fair, with all its attendant evils of wine and women. He called the attention of the authorities to the fact that such conduct on the frontier would lead the American people to think all Mexico was immoral.

In connection with the bloody encounters between the radicals and clericals in Guadalajara the Catholic Young Men sent a telegram to the president, explaining that they had no confidence in the authorities and would therefore assume responsibility for protection of their own rights. The president responded in clear tones that the government could not permit any organization or class to take into its own hands the enforcement of law and order, that the government was capable of doing this and would permit no interference from others. Great pressure was put on the president to interfere when certain papers were recently suppressed by the governor of Vera Cruz, but General Obregon limited himself to a pen message to the governor expressing the hope that liberties would not be curtailed.

NO STATE INTERFERENCE

It is to be seen then, that while the president is not in sympathy with the most radical social movements in some of the states, he evidently intends to allow the states to work out these questions with the least interference from the central power. One of the big radical movements in the capital has been the strike of some 30,000 tenants, who, angered at the terrific raising of rents, decided they would not pay them. A law has lately been put into effect requiring three months' notice or three months' salary in advance before any one can be discharged. A terrible wreck on the suburban street car line, when some fifty people were killed or wounded, was traced by the newspapers to the lack of discipline among the street car employees, due to radical laws which tie the hands of the company.

Recently the most discussed question in the capital is the new law proposed by President Obregon, which provides for payment to the government of 10 per cent of the wages of each workman for an old age pension. This would naturally mean that the employers would have to pay the 10 per cent extra, since the organized workmen would not stand for what would seem to be a reduction in their income. The project, which is to be decided at the next session of congress, is now being studied. The workmen so far seem to approve, the employers oppose. The latter claim that the result would finally be reaped mostly by grafting politicians; the prodigal workman, changing employment often and not accustomed to save, would discount his paper for almost nothing and

those buying it would divide the spoils with the officials.

While there are plenty of evidences of radicalism, as is shown above, there is really not so much in the circles of most influences as I had expected. The three great sources of influence which I found in several South American countries almost given over to the soviet idea, are in Mexico far from extreme. I refer to the national federation of labor, the national federation of students and the press. I had long discussions with the officials of the Mexican federation of labor, which represents the great majority of organized labor, railroad employees, factory workers, etc. Their position is that, though they believe the present social order, with property entirely directed by capital, must change, this must come about by evolution and not by force or sudden shift.

LABOR POLICY

I found the Argentine workman regarding Mr. Gompers and the Pan-American Federation of Labor, which he fathered, as entirely reactionary and unworthy of a moment's consideration. Leaders of Mexican labor, on the other hand, show the greatest desire to cooperate with and receive inspiration from the American Federation of Labor. They are active members of the Pan-American Federation, which held its last meeting in Mexico City, where, after sharp conflict with the ultra-radicals, its "middle-of-the-road" policy had a complete victory. And this is the policy guiding the Mexican federation at the present time. Because it is only a federation, some of the individual unions go to extremes, but they do not represent the majority.

The attitude of the Federation of Students has been my greatest surprise. The Pan-American Student League, before I left New York, had asked me to make all possible efforts to get the cooperation of the students in Mexico, who seemed to be so radical that they would not join with North American students. I was received, however, with the greatest cordiality by the officials of the federation. They agreed to appoint their representatives immediately in the league, with headquarters in New York, and to cooperate in every way. The Mexico City federation, only one of the integral parts of the national organization, is composed of 20,000 members of various official and private secondary schools and the university. At a specially called meeting of the officials, which I was invited to address, it was explained in answer to my question that the students believed that we were living in a new age of internationalism and social action and that educational means must be used to gradually prepare the people and especially the working classes for their new responsibilities.

SPECIAL EMPHASIS

They laid special emphasis on the need of developing moral character in people before the responsibilities of the new age could be assumed. International understanding in America and the rest of the world was another point they stressed. They are devoting much time to teaching workmen to read and write and the rudiments of civics and social relations. Unlike the students of some of the

South American countries, they are not uniting with the workmen to form soviets to govern the educational and industrial institutions. Those who know the very large influence of the student classes in Latin-America, where they are closely organized and keep a careful watch on all public questions, will understand the significance of the described position of the Mexican Student Federation.

The press has a number of radical members, but not nearly so many as a year or two ago. Recently the government has been pursuing the most radical of these sheets edited by foreigners. The colony of slackers from the United States who stirred up much class hatred here, have largely disappeared, as have many other radical foreign agitators.

The following extract from a recent editorial in the Mexican Review of Reviews is fairly indicative of the attitude of the liberal press, which is not nearly so sure of the perfection of the soviet as it was a year ago. The speech referred to as by Sr. Rafael Nieto, governor of San Luis Potosi, caused quite a sensation, intimating, as may be seen, that public debts are not the same today as in the past. After condemning an editorial by Arthur Brisbane, in which he says the North American and French capitalists who loaned money to the rotten government of the Russian Czar deserve to lose it, the writer goes on to say:

DEBTS AND PROPERTY RIGHTS

There is no doubt, as Sr. Nieto says, the "collective mentality" of certain groups has changed in regard to the payment of debts and other obligations which were formerly considered sacred. Since the property rights began to lose their force all legal civil relationships are becoming lax and disintegrating as if men vacillated about the most basic principles of ancient society.

It may be that property rights, as strict Roman legislation understood them, should be made less exclusive, but these ideas, applicable only to certain "possessions" as land, for example, cannot be extended to all the rights and obligations that are engendered by valid contracts in accordance with moral and civil law.

The exaggeration of socialistic theories, intensely propagated throughout the world by the Russian revolution, is what has created the phenomenon observed in the "collective mentality" about which the Governor of San Luis spoke. This phenomenon consists mainly in the juridical and ethical absurdity of disregarding what the American secretary, Mr. Hughes, aptly called "the sacredness of treaties." It is a short step from international treaties to particular contracts and even to simple compacts backed by the good faith and decency of individuals.

How can we expect, when a public debt is not recognized as in the case of important nations like Russia, our exhausted tenants, ruined by the greed of the landlord, to do otherwise than refuse frankly and finally to pay the rent stipulated by contract?

Let us suppose that the phenomenon to which the governor of San Luis refers is a real fact: but let us ask, "Should the propagation of this be permitted, protected? Is it right that society should not respect the sacredness of contracts among men? What will become of the ancient social organism or any other that may be established if we declare null and void pacts among nations or individuals? The practical result of such a doctrine is simply the domination of brute force for the fulfillment of obligations will be demanded when the time comes in con-

formity with the law of strength and not with the principles of justice and equity.

Sr. Nieto, as he himself has said, would have preferred that the Mexican government wait "to see how European countries paid their debts," before arranging our international finances. But, fortunately, Mr. de la Huerta, as radical as he is, esteemed the change in "collective mentality" rather a dangerous and dishonorable phenomenon and that for the dignity and security of the nation we should recognize the "sanctity of treaties" fulfilling the legitimate obligations of Mexico. And Sr. de la Huerta has gone ahead with honor and wisdom. Accordingly his trip to New York at the present time constitutes the "moral success" of which the president of the republic spoke to us a few days ago.

SIGNIFICANT AGREEMENT

The fact that Secretary de la Huerta did sign an agreement with the international bankers acknowledging and providing for payment of her national debt has eloquently answered her enemies, who have claimed that she was repudiating all she had promised to pay to foreigners. The significance of the signing of this agreement, in view of what certain interests have been spreading against Mexico's moral integrity should not be overlooked.

A full discussion of the radical influence in Mexico would naturally involve many movements and small organizations not mentioned here. Everywhere organizations for the betterment of social, educational, hygienic and temperance conditions are springing up. The socialist party is growing. I attended a night school conducted by young men and women, volunteers, without pay, who have some 500 in attendance, all called "comrades" and all using the complete vocabulary of catch-words referring to international and class affiliation. But so far such a movement has not gone deep and is only supported by the enthusiasm of its newness.

The Feminist movement is stronger in its leadership and more likely to have far-reaching results. Its leadership seem to take it for granted that a new social order is on its way and the duty of its members is to prepare for bringing it in without shock or violence to society. The delegates who recently returned from the Pan-American Congress of women in Baltimore brought a new enthusiasm for the United States and what her cooperation can do in bringing Mexico into the new social age. In fact, one of the most significant changes I have found in Mexico, along with its new interest in social problems, is its belief that in cooperation with North American social, labor and women's organizations the solution of her problem of getting justice from her big neighbor and protection from the exploitations of selfish interests will be found.

The dead weight of the millions of peons, the strong power of a conservative church and an important and well entrenched landed class will prove indeed a mighty influence against radicalism in Mexico. It is by nature a very conservative country. These conservative instincts seem to be gradually prevailing over the extremely active radical forces. Let us hope the swing backward will not carry the country into the reaction of past days, the outstanding cause of its unhappiness and backwardness.

To All the Glories!

By Hubert C. Herring

THE phrase haunts me. It is graven in the facade of the palace of Versailles—"A toutes les Gloires de la France." It is a misleading phrase. Versailles is not dedicated to the glories of France. Versailles is crowded with the memorials of war. LeBrun's flaming figure of France hurling thunderbolts to the ends of the earth—that is Versailles. Versailles is dedicated to the glories of war.

France has her glories! She has men and women who work and pray, and who will give themselves to the last full measure of devotion. A palace dedicated to her glories would be filled with pictures of the France which we have learned to love. France at work; France at play; France at prayer; France at home. Versailles is dedicated to the glories of military pomp and splendor. Its galleries are reminiscent of the pageantry of kings.

The inscription must be changed. Let the stone-cutter do his work and carve a new dedication: "To the glories of war." In this dedication is the epitome of history. The first-born of humanity has been dedicated to Mars. A new mood is settling down upon the world. The world is shaking itself from a troubled sleep. "The war to end wars" is over—and lo! there are a dozen wars ahead. The "war to make the world safe for democracy" is ended, but the world is not safe for the things which pertain to peace. Our conceit is shattered. Surveying history in terms of a thousand years we find few grounds for national self-righteousness. The nation sinned against today was the aggressor yesterday. All hands are stained with blood. The mark of Cain is upon every brow. The time for fine phrases is gone. The day of repentance is at hand, when all nations must join in one vast confession of guilt. We have sinned against heaven and in thy sight! We are no more worthy to be called thy children! Have mercy upon us, O Lord!

The world pays for the glories of war! Poverty and vice, spiritual bankruptcy and physical decline; hate and despair; confusion and disorder are among its brood of furies.

In the twilight of a July evening we returned from a drive through the outskirts of the city of Vienna. For miles we passed a strange, straggling procession of old women. Barefoot and in rags. Faces seamed and scarred. Backs bent, breaking under towering loads of firewood which they had gathered during the day. Eloquent witness to the poverty and misery of that one-time proud capital of the Hapsburg domain. I see them now—broken, burdened, toiling homeward in the twilight, bearing their burdens—their burdens, laid upon their bruised and broken backs by war. Glorious war! What songs have been lifted to your praise! The old women of Vienna pay!

It is ever so. Kings have played their idle game—and old women and little children have paid. I saw them paying in the devastated area of France. I saw them paying in Germany. It is a part of the toll collected by war. The nations are paying in the coin of hate. I sat in a

Berlin theater. A so-called comedian came on the stage and gave a monolog which elicited thunderous applause. He vented his contempt for America. He spoke of the beautiful affection between the allies. He forecast the day which would soon come when France and England would be at each other's throats. "Then Germany will be neutral until we see which is the winning side, when we will jump in and help to lick the under dog." The audience was enthusiastically with him. "Bravo! bravo!" came from many throats. Faces come back to my memory and I know that it is a costly business to hate. Germany pays and will pay for the hates which are part and parcel of the glories of war.

I shared a stateroom with a Swiss on my return journey. He spoke no English and I but feeble German, but that little was of necessity our sole instrument for the interchange of thought. I was interrupted one day on the deck by the pleasant epithet "Boche." I found that the bestower of this pleasant compliment was a Belgian consul in one of our American cities. We enjoyed an amiable conversation in regard to the German language and people. My education was profitably advanced. "Germany!" he said, "we never say Germany; we say 'the Boche!' 'the dogs!' 'the swine!'"

It must leave a pleasant taste in the mouth. Belgium suffered from those who violated her sacred covenant of peace, but if I mistake not, she suffers more grievously under the burden of hate which war—glorious war—has laid upon her.

America is paying in the coin of hate. Before sailing for Europe I sat in the office of an intelligent friend. "I cannot see how you can go to Germany," said he. "The Germans are a race of degenerates." It was not a new phrase. I had heard it before. I took that phrase of his with me as one would take a garment to be fitted. I tried to fit it. I awoke one night in Munich. I thought of the little old German woman in black who presided over the household in which I found shelter. She was gracious and courteous; she was patient—I am sure that there was no spark of malice in her. And I found myself repeating, "this degenerate race." It did not fit little old Fraulein Karl. I went from village to city, and from city to village. I talked with Germans of all types of mind and heart. I found that they are amazingly akin to their brothers and sisters in other lands. I grew tired of the nimble phrase—it simply did not fit. Hate is a costly business. It is hard on the moral integrity and the spiritual decency of a people to sit in judgment upon another nation. "Judge not!" is still valid.

There is neither yesterday nor tomorrow in the payment for the glories of war. There is no liquidation of the debt. Bad enough for an age to pile up debts which it will pay. Utterly damnable to mortgage unborn generations.

A scene comes vividly to my mind. I sat in the home of a distinguished professor in the University of Vienna. The professor and his wife told me of the tragedy through

which they had lived. They told me of those bitter days after the armistice. They told me of the child born to them during those fateful days. There was no milk for her—day after day the professor walked the streets in hopes of finding a few drops for the crying child. Weeks passed, during those fateful days. There was no milk for her—days when the one-hundred-percent patriots were crying, "Central Europe must pay!" The embargo on food was enforced and the little children did the paying. "Would you like to see little Nora?" the wife of the professor asked. She led me into the room where the child lay asleep. I looked at the child. I am afraid that she will always bear the marks of that struggle during those crucial months. One hundred per cent patriotism ought to be satisfied. Little Nora is paying for the glories of war.

Another scene comes to mind. Two American boys sat in the same compartment on the train which pulled out from Vienna. They discussed the glories of Vienna. They discussed the girls of the cafes. "How young they are," said one. There was gloating in his voice. They are right—the youth of Vienna are paying.

"Do you see that school across the way?" said a Vienna friend to me, "next winter there will be empty grades in that school." I waited for an explanation. "All the children of those ages either all died or never were born." I hear the old refrain, "The enemy must pay!" I can see a sort of Rubens fresco of pink and white, heavenly cherubs—those who died and those who never were born. The enemy! They pay for the glories of war!

By the roadside near Rheims we came upon three isolated graves. They were overgrown with weeds and poppies. Three crosses told their tale. The first was that of an unknown German aviator—"hier ruht in Gott." The second was the grave of an unknown Frenchman—"mort pour la France." The third marked the resting place of an unknown Russian. There they lie as innocent of all guilt as babes unborn. They obeyed their superiors and fought "for God and country!" They fought; they fell; they were laid away in nameless graves. God took them; they are no longer enemies. Such as these paid for the glories of war.

A new crusade is on. A crusade in comparison to which the recovery of Jerusalem was child's play. We are called to join in the new crusade for the winning of the new Jerusalem—the day of peace on earth. The world is growing very weary. The makers of war have had their day. In God's name, let us dare to gird ourselves for the new crusade.

Contributors to This Issue

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Dialogues of the Soul

By Arthur B. Rhinow

Chained

I—We are ahead of them.

MYSELF—I hear their voices through the fog.

I—The raucous mass.

MYSELF—We shall soon see them.

I—Can we not get away from them?

MYSELF—We have tried.

I—Try harder. We have the power.

MYSELF—Oh, for more power.

I—You labor so hard.

MYSELF—I draw a load.

I—The fog is lifting.—Why, you are—

MYSELF—We are chained.

I—Chained to the mass.

MYSELF—Chained to the mass.

I—Must we fall back to them?

MYSELF—We cannot; we are different.

I—But we cannot go on—

MYSELF—Without drawing them on.

The Unknown Soldier

I—They look so solemn and fine. Who are they?

MYSELF—The best known have come to honor the unknown.

I—Why do they honor him?

MYSELF—He represents the millions to whom they are indebted for victory.

I—Do they think so highly of them?

MYSELF—They bow to the majesty of the common man.

I—Then, if another conflict threatens, will they ask the common people, the Unknown, whether they want war?

MYSELF—Look at those beautiful flowers.

I—The boys on the farms and in the mills?

MYSELF—Hush. Listen to the oratory.

I—Will they ask the mothers, the unknown mothers?

MYSELF—Ah, the music.

The Circle

MYSELF—What are you doing?

I am trying to press the facts of life into my circle.

MYSELF—Here is one you have missed.

I—I see. Always one without.

MYSELF—You must draw your circle larger.

I—I have.

MYSELF—You must draw it larger still.

I—Very well.—There.—Now then.

MYSELF—There is still a fact left out.

I—Always one left out.

MYSELF—Draw your circle larger still.

I—I'll try.—There—Alas.

MYSELF—Alas?

I—It is too large. I can draw but a segment.

MYSELF—Be content.

I—But who will finish my circle?

MYSELF—He who knows.

The Spotlight on Tory "Tranquillity"

THE strong liberal trend in Britain is shown by the fact that the successful Tories hold power on a comparatively slender parliamentary majority and with a popular vote only a little more than 35 per cent of the total vote cast. In the recent election, labor polled 4,191,000 votes and the Tories 5,464,000. A proportional representation plan, such as is embodied in the new Irish constitution, would have left the Conservatives in a minority of 103 in parliament and made a coalition government necessary. In other words, the Tories morally won only 256 seats but got 347. Labor won 167 seats but got 142. The Asquith-Liberal faction won 106 seats but got only 59. The Lloyd George Liberals won 69 seats but got only 56. This sort of thing, however, is an old story in British politics. Toryism is not only cohesive but also profits by the traditions that hold "rotten burroughs" intact to some degree even in redistricting. Had Liberals and Labor combined in doubtful districts they would have easily won a coalition majority. With a majority over all opposition of only about 80 the Tories have the smallest working balance in government that Westminster has had in fifty years excepting only the Liberal government of 1892-1895.

Tory Policy

The new government has no mandate from the people. The voters, by almost two to one voted more or less liberal, but with party unity put above principle the Tory cabinet may be able to hold together on a policy of "tranquillity." With a majority of only 52 in 1872 the Conservatives governed for six years; with only 40 of a majority in 1892 the Liberals held on for three years. By an astute policy of conciliation toward the Lloyd Georgian coalition remnants in both parties Bonar Law may hold on for two or three years. Lloyd George will be compelled to uphold the things he gave the Tories for the sake of holding his old coalition together. His first test will come on the Liberal proposal to dump the "safeguarding of industries act," a mild protectionist measure to which he assented to hold his Conservative compatriots in line. Mr. Chamberlin will be compelled to stand by everything his Conservative group granted Coalition Liberals in the Georgian government. Thus Bonar Law will have to hold fairly well to Georgian policies to hold power. Inasmuch as party unity is the first of all virtues to a Tory, the "die-hards" in the party, for whom Mr. Law deserted the coalition, may now be expected to make sacrifices to his exigencies, and stand by while he saves the party.

Both the Liberals and Labor will play strong hands looking to the next election, for tranquillity in English politics today means a sort of stupid policy of drift and trust the devil. With a million and half unemployed, trade still depressed after four years "reconstruction," French chauvinism threatening the peace and all Central Europe trembling on the edge of economic disaster, there was never a time when Britain needed a firmer, more courageous or more ingenious leadership. Of all times this is the last in which to allow the British ship of state to drift.

The new cabinet promises no sharp changes in policy. Labor charged that the only difference between the Lloyd Georgian Liberals and the Tories was the difference between Lloyd George and Bonar Law. That is the difference between energy, genius, imagination, an opportunism that bordered upon the dishonest at times, and an utter prosiness, lack of imagination, a legalistic sort of honesty, and a willingness to wear the yoke with colleagues. The new premier promises that there will be no protectionist policies and no Tory "reform" for the house of lords. Already he has shown that he will maintain the old government's attitude toward the Franco-German situation and he will doubtless allow an abandonment of the Mesopotamian adventure. In other words "tranquillity" means a minimum of genuine Tory policy. Meanwhile the

problem of the unemployed becomes more and more a running sore and he meets it with a refusal to see their committee and an "inspired" news release to the effect that their demonstrations are Communist and threaten riot. Taxation shrieks for revision in the merry old game of "passing the buck," while the rich Conservatives clamor to push the burden over on the consumer. Demands for export trade clash with surviving pro-French war sentiment, i. e., economics clashes with politics as it does everywhere over Europe. It will require a steady tiller to drift in such a sea; courageous piloting would succeed better.

* * *

Labor's Hopes

Lord Northcliffe advised Americans to get acquainted with the labor leaders of England, saying that they would be in charge of the British government before very many years. This election was clearly a triumph. In fact they alone won what they wanted. They did not want power but leadership of the opposition with anywhere from 150 to 200 members in parliament. They won the leadership with 142 members and a larger popular vote than was expected. Their mandate is clear and is backed by a vote that is full of promise for the future. Great men were returned for their leadership. Among the "intellectuals" are Ramsay McDonald, Phillip Snowden, Sydney Webb, Horace Lansbury, Noel Buxton, E. D. Morel and Arthur Greenwood. From the Liberals they receive such leading minds as Trevelyan and Ponsonby. Their old labor leaders—such as Clynes, Thomas, Hodges and Shaw—are all returned with the exception of Arthur Henderson, who went down before a great capitalist but will doubtless be given a "by-election" seat at the first opportunity. Such thinkers as Tawney, Norman Angell, Mallon and Margaret Bondfield were defeated but that was usual; they are in the offing for the next election. Quite as significant as the numerical gains were the gains in mental equipment. Labor no longer means muscle alone in England—it means brain workers also and with them the largest bulk of idealism in any modern party.

Labor's program is the only one presenting moral outlook and courage. As a vote getter the proposal for a capital tax was a loser, but this failure was no deterrent, since majorities are much less desired than permanent issues. The nationalization of coal and railroads is not a "winning" political issue in these times of fear and conservatism, but it is thrust forward as a foundation issue for the reaction from conservatism. In other words Labor's platform is built for ten years hence. When wooing the Conservatives for the sake of the coalition government, Lloyd George called Labor radical and socialistic, but he now refrains carefully from joining Austin Chamberlin and other coalition comrades in such denunciation. Such scare-tactics have proved futile in England.

There is only one Communist in the new Parliament, and he is from the Lanarkshire coal fields. Coal mining, under the same conditions, in any other European country would have returned a score of them, but the Independent Laborites are somewhat in the ascendent. Mr. Ramsay McDonald, the new opposition leader, is of their group. Right here lies political danger for the Labor party. The Independents are socialist in their ultimate ideals. They are not communists nor materialistic Marxians, but they are an incident in labor politics that could wreck future opportunities in government if radicals among them take to the hustings overmuch.

Ramsay McDonald is one of the rarest of men, a Christian without guile or reproach, a scholar and a fine parliamentarian. Starting life as a child laborer, he educated himself and became a teacher. Turning student of economics and politics he became an author. In 1900 he was defeated because he was an opponent of the Boer war, but in 1906 he was elected by a great majority and stayed in parliament for twelve

years. He lost in 1918 because he was a pacifist. Now he has been elected as a pacifist along with such notable pacifists as Snowden, Morel, and others. His defeat of Clynes, the old party leader in the commons, was more a tribute to his abilities than to his radical ideals, but it was also a possible sign in the wind of labor's political trend. It is comforting to know that this pacifist temper is as much opposed to violence in industrial struggles as in international differences.

* * *

Liberals or Labor Tomorrow

Liberals ruled England 50 out of the 82 years between the Reform Act of 1832 and the great war. Now they emerge from the war government broken and divided. The question is, can they unite? The prospects look encouraging. The main obstacle is the personalities of the two great leaders, Asquith and Lloyd George; but the latter was at the foot of the poll and has sent the word out that his leadership will be sacrificed for the sake of unity. The rank and file have already had a conference without the presence of these two leaders. United, their leadership, together with that of labor, gives the Tories an opposition that out-distances them in debating power, political tactics, and parliamentary strategy.

The problem is—will Liberals make common cause with Labor further than in common enmities? Common enmities do not bind as do common causes; no sooner is a war won than the common victory is lost to a partisan battle. If Labor tends toward a radical position, the Liberals will come back

as a center party. Liberalism in England has always meant political liberalism in the main; it has never been in any distinguishing degree more liberal or progressive on social and economic issues, as such, than have the Conservatives. But the issues tomorrow will be social and economic; for that reason the more progressive Liberals tend to join the Labor party, and the wealthier and more conservative ones the Tory hosts. Manchester, the home of Liberalism, went Tory in this election. With Liberal help Clynes won by less than 1,000. Liverpool went overwhelmingly Tory. Glasgow alone of the large business cities went Labor; none went Liberal on the total vote.

Will the next election, two or three years hence, compel a coalition government of Liberal and Conservative or Liberal and Labor? A common cause in opposition may bring the latter, and then either Liberalism will have to become socially more progressive or yield to a Labor government. Labor won 28 Tory seats in this election and 20 from the Lloyd Georgian, conservative wing of the Liberal party; from the Asquith wing it won only four. If Labor turns radical and Liberalism socially progressive, then the stars will camp on the Liberal trail, but if Liberalism remains the party of the industrial captains and the "bourgeoisie" and Labor remains constructively progressive, the gates of hell cannot prevail against them, for the great majority in Britain work for a wage or a small salary, and popular education makes it impossible forever to dispossess the "have-nots."

ALVA W. TAYLOR.

British Table Talk

London, Dec. 18, 1922.

IN France it is a familiar practice for journalists to be called to office in the government. In England at present the officers of the government on retirement (or even before) betake themselves to journalism. They naturally command high fees because of their names. Mr. Lloyd George and Mr. Churchill are to contribute regular articles to the press—the ex-premier's articles are appearing, as my readers know, on both sides of the Atlantic. He has already succeeded in providing a sensation; M. Poincaré has been drawn into controversy; but it is doubtful whether any good purpose will be served by reviving the history of the past four years, especially if one of the historians is now unfettered by office, and the other is the responsible head of his state. So far as these statesmen-journalists are eager to score points to clear themselves, they command the indulgence of most men, but frankly we are a little tired of recriminations, and we do not feel inclined to take sides between Lord Birkenhead and Lord Curzon, or between Mr. Lloyd George and Mr. Bonar Law. The one great concern is for Europe to cut its losses and get to business. There are rumors this week that America may help by guaranteeing a German loan, but these are only rumors, so far. It would not be surprising if some American statesman saw a vision in the night of a man from Europe saying, "Come over to Europe and help us!"

* * *

The New Bishop of Gloucester

Thirty years ago in Oxford Dr. Sanday and a young don, Mr. Headlam, were busy on a commentary upon Romans. We used to attend Sanday's lectures on that epistle before the book was published, and I can well recall times when Mr. Headlam, a tall lecturer with a monocle, unless memory plays tricks with me, read the lecture in place of his senior. Afterwards as Dr. Headlam, he has held with distinction posts at Durham and King's college, London, and he has edited the Church Quarterly Review, but his highest honor was given to him when he became regius professor in Oxford. There he delivered his famous Bampton

lectures, in which he dealt boldly and generously with the problem of reunion. The weight of scholarship, which Dr. Headlam carries, makes any utterance of his noteworthy. He is now to be bishop of Gloucester. Whether that will mean the interruption of his life as a scholar, we do not know; bishops cannot enjoy much leisure; but it may give him a wider opportunity to expound his views, and to put them into action. The bench of bishops has had some very gifted recruits lately. Dr. Headlam is the latest of these, and his coming into the ranks will bring a notable access of scholarship and statesmanlike ability.

* * *

Toc H. at the Guild Hall

A very solemn and beautiful ceremony took place in the Guildhall on Friday last, Dec. 15th. Toc H. is the name given to a great society which traces its origins to one of the brightest places in Flanders during the war, Talbot House at Poperinghe. This was a house into which soldiers were welcomed by the padre in charge, the Boniface of that inn, the Rev. P. B. Clayton. It had a wonderful atmosphere of friendliness and many a man found God there. After the war Mr. Clayton resolved to keep together in fellowship all the visitors to his inn, and to make them the means of a great fellowship of ex-soldiers of all classes. Houses have been opened, and there is every promise that Toc H. may become as the prince said, "a league of youth," such as that of which Sir James Barrie spoke at St. Andrews. "I share with you," said the prince, "the great hope that Toc H. today may go forward in its tremendous task of conquering hate and of teaching brotherly love between fellows of every class."

"At the conclusion of their patron's speech, the delegations—which consisted of three members from each branch—advanced in turn and were presented by Lord Salisbury, one of the trustees of the society, to the prince. Kneeling before him, the delegations held out their little green lamps of maintenance given by relatives of men who fell in the war and by some of the London clubs. These were lit by the prince with the aid of a taper. The lamps, which are the symbols of Toc H., are modeled on a lamp

used by the early Christians in the catacombs of Rome, except that the handles have been designed in the form of a cross to represent part of the arms of Ypres. After the branch delegations, there followed those from the public schools, and finally the lamp which the prince has given to Toc H. was lit by him. This lamp is to be placed in the Church of All Hallows-by-the-Tower, one of the oldest London churches. The most impressive ceremony of the evening now took place. After a few solemn words from the Bishop of Winchester, a bell sounded, the lights in the Guildhall suddenly went out, and the building was in darkness save for the flickering of the lamps which illuminated the group on the platform. In the distance the 'Last Post' was sounded, while all present, with bowed heads, stood in solemn silence in memory of fallen comrades and friends. Then came 'The Reveille,' followed, after a short interval, by the carol, 'God rest ye, merry gentlemen,' sung by the choristers of All Hallows."

In the record of this splendid enterprise one man must never be overlooked, though he keeps always in the background. Behind every such work and beneath it there is always one man, and the man here is Mr. P. B. Clayton, always known by his friends as Tubby.

A Good School Song

In Chigwell school, in which William Penn was trained, an ancient and honorable foundation, they sing a fine school song. The motto of the school is "I will find a way or make one" and its founder was Archbishop Harsnett. This will be enough by way of commentary.

"Which is the way to be happy?
Not only the long-living day,
To keep sound in your mind and your body,
And hard at your work and your play.

Chorus.

"Find a way or make a way!
Brave old Harsnett's son!
The upward way, the onward way,
The way the founder's gone.

"Which is the way to be noble?
Not only for self to take care,
But oft to be striving for others,
And in loving to do and to dare.

"Which is the way to be happy?
Here all your long searchings may cease:
'Tis wisdom's are ways of true pleasure,
And her's are the pathways of peace."

Congregational Quarterly Makes Debut

In the Congregational Quarterly, the first number of which has made its appearance, there are several valuable contributions to theological scholarship and the journal shows promise of filling a most useful part in the life of the Congregational churches. Dr. Arnold Thomas has a charming article on preachers he has known. There are several pictures, which we would not have missed. Thomas Lynch, whose hymns we still sing, was preaching one Sunday in his depressing little chapel in Camden Town; he was talking of David, when after a pause he said innocently and sadly, "I wonder when we are going to have another fine Sunday. Sunday should always be a sunshiny day." What preacher has not known that mood? There is a story of Francis Newman, the brother of the Cardinal, who became a great heretic, a theist with little attachment to Christianity. His wife remained a member of the Brethren, and she offered young Thomas as he left the house, where he had been visiting Newman, a tract entitled "Happy John or the Dying Policeman." It is delightful, too, to read of Parker and how Edward White said after hearing

him preach, "I have forgiven him all his sins." Not a very hard thing to do, adds Dr. Thomas.

Dr. Glover on Jesus Christ and the Old Testament

If the present admirable tendency lasts, we shall have to read our daily papers for light upon many religious problems: Dean Inge in The Evening Standard and now Dr. T. Reaveley Glover in The Daily News, and Dr. Jowett in The Daily Telegraph. Dr. Glover is not likely to write tamely on any subject, and it looks as though people of varied schools will hear home-truths from him. At the close of his article on December 16th, upon "Jesus Christ and the Old Testament," he has some words which are worthy of note in times of controversy. "No, the traditionalists and some other critics are like the people condemned by Jesus for tithing mint and cummin and forgetting the big things. Jesus did bear witness to the old testament, not by forestalling or forbidding modern views of its authorship, a sort of question that no really sympathetic nature would suppose he cared about. He read the old testament; he knew a great deal of it by heart; and, as the critics (and not the traditionalists) have taught us, he understood it, and quoted it not, as scribes and lawyers and even Christian apologists did, for the word, but for the spirit. 'I will have mercy and not sacrifice.' No more impressive testimony could be given to prophet and psalmist than the fact that Jesus nourished his spiritual life on their words, knew them for men who had seen God, akin to himself in function and experience, and, himself despised and rejected, found support in the history of their work and the witness it bore to God. Paul was right; they were foundations, Christ the chief corner stone. But it was not their names that mattered; Jesus was not an antiquary, it was not the dead past that mattered to him, but the eternal."

EDWARD SHILLITO.

BOOKS

PREACHING THE SOCIAL GOSPEL. By Ozora S. Davis. Revell. 224 pp. \$1.50. The ripened product of a scholarly preacher in which one finds a wealth of allusion and reference. Dr. Davis finds no antithesis between the social gospel and the gospel for the individual.

GOD—OUR CONTEMPORARY. By Frederick F. Shannon. Macmillan. 135 pp. \$1.00. Mysticism, beauty and the deeper emotions find expression in a series of sermons that are models of style. The traditions of a great pulpit are worthily maintained by Dr. Shannon.

HISTORY OF THE FREE CHURCHMEN. By J. De Hoop Scheffer. Andrus and Church. 253 pp. A Dutch Mennonite, now deceased, throws a flood of light on the history of the pilgrims in Holland, showing unsuspected relationships with the Baptists.

THE LIFE OF THE SPIRIT AND THE LIFE OF TODAY. By Evelyn Underhill. Dutton. 311 pp. \$2.50. A foremost mystic of today essays the difficult task of fusing her mysticism with modern attitudes. A good bibliography and an adequate index are among the many valuable features of the book.

LIBERALISM, MODERNISM AND TRADITION. By Quick Longman. 151 pp. \$2.50 net. God and Christ are studied by the canon of Newcastle in the light of modern theological movements in Catholicism and Protestantism. The empirical data for the making of Christology are set forth as a basis for the ultimate dogma.

WHAT IS THERE IN RELIGION? By Henry Sloane Coffin. 178 pp. Macmillan. Fine writing and fundamental thinking are combined in a volume of singular charm. The gospel for the individual soul is seen by Dr. Coffin as a richer, deeper message than that presented by the older evangelism.

THE SUNDAY SCHOOL

The Heart of God*

THERE is a perpetual hunger for God. All peoples want to know about him, to find the truth concerning him. This story reveals the loving God. It tells the very human story of the bad boy, but this very story only affords the opportunity of seeing the nature of our Father-God. I suppose most people would agree that this parable is Jesus' masterpiece. He rose to his highest genius when he gave us this story. It shows his perfect knowledge of men and of God. We cannot teach this lesson coldly; our hearts must burn, for it tells of sin, of forgiveness, of marvelous love.

The boy's sin was born in selfishness. "Give me," he said. That was his whole attitude. All his life he had been taking, never had he been giving. All that he considered was his own ease and pleasure. So he said again, "Give me." He was a sponge. No path of service appealed to him. He took what was his own and wasted it. Time was his own, youth was his own, honor was his own, ability was his own, health was his own, opportunity was his own. He took them and what did he do with them?

He got as far away from his father as possible. I remember a young college man who went to the bad. I asked him if he could trace the steps by which he fell. He told me that his sin began the very evening he stopped saying his prayers. From childhood he had always prayed until that night. It was years before he prayed again and in the interval was his sin. No man will get far on the path of evil so long as he reads the Bible and honestly prays every day. This is vital. If I could step into the hundreds of men's classes where these lessons are being used this morning, I am sure this is the idea I would stress: *Never break with your Father. Keep in his good graces. By prayer, by Bible study, by association with the best people, by ardent work of a spiritual nature—keep close to God.* I am impressed by the simplicity of great men and the mocking assumption of little men. Great souls keep close to God. This is not easy. The easy thing is to drift away. Every man of us knows the downward tug. Life is like a football game; we are given the ball and we try to advance it, but everyone is trying to pull us down. Everyone? No, our own team-mates are endeavoring to help us on. Such is the value of church association. The depressing influences are more subtle than my figure of a football game would indicate. These influences operate like the miasma of a swamp. Sherwood Eddy says that in India the missionaries go into the mountains in the summer time where they may live "above the fever line." I think that is splendid—"above the fever line." We must do that. Stealing imperceptibly over us comes the deadly atmosphere of the swamp, carrying fever and death. Sleep is induced, languor results, death enters. We know full well that this post-war world-climate is bad. It is a frivolous, irresponsible epoch. Our senses are dulled. Our consciences are lulled to sleep.

Away from home restraint, he wasted himself. He tossed away his money, he idled away his days, he dissipated his youth, he lost his honor, he murdered his self-respect, he strangled his conscience. He threw away all the precious possessions of youth: health, strength, clear-cut countenance, superb opportunities—all were allowed to slip away as pearls might slip from a broken necklace into the unfathomable depths of the ocean. He wasted his substance in riotous living. It is a fearful story.

After waste comes want. This follows as sure as night follows day. Waste makes want. There came a day when money was gone, health was broken, friends had deserted him, and he was all alone—and in want. That was a bitter day. He had not yet reached the bottom. Unschooled, unskilled, unnerved, the only job he could find was to feed swine. So meager was the pay for this miserable task that he felt, for the first time in his life, the pangs of hunger. But this was not all: the utter loneliness and isolation of his position caused him to turn his mind back to the old home. There was companionship, love, sympathy. In that

hour he came to himself. Having come to himself he arose and started home. Decision is the switch in the track. Decision determines destiny. He resolved, he returned.

Now, the gospel appears in the welcome and forgiveness. The father was watching for him. He met him half way. The doors of the old home swung wide and there was music, feasting, happiness, because he who had been considered dead, was alive again. Here we see the heart of God. God is love. We live in a friendly universe.

Jesus might have closed his exquisite story here, but he knew men too well. This story may be called the parable of the two sons. Why is it that no one in all the world has a good word for that steady, hard-working son, who ran away? It is always so. No one cares for the hard-hearted orthodox, whose only merit is that he has kept the law. Sour, rigid, cruel, the "other" son has had his counterpart in every church since the day of Pentecost. "If I have not love, I am nothing."

JOHN R. EWERS.

CORRESPONDENCE

"Close Contributions"

EDITOR THE CHRISTIAN CENTURY:

SIR: I greatly appreciated your tribute to Mr. Philip H. Gray in The Christian Century of December 7. It was a discriminating appraisal of a most unusual man, and it interested me greatly. There is however an allusion to the Plum street church of Christ in this city which I fear might be misunderstood. You allude to that group of Disciples as practicing "close contributions." Do you think that phrase is clear to the average reader? Does it not suggest a lack of generosity which I can hardly think you had in mind to impute to this group of Christians?

Detroit, Mich.

EDGAR DEWITT JONES.

[We do indeed think it was unfortunate to use the expression without explaining its meaning. It was farthest from our thought to reflect upon the generosity of the conservative group with which the Plum street church is affiliated. The expression "close contributions" was used in connection with "close communion," and was intended to refer to the practice of restricting contributions for church support to members only. The half-slangy use of the word "close" as connoting parsimony, really did not occur to us, or we should not have used the expression at all. Our purpose in writing the editorial was to do honor to the piety and loyalty of a group of Christians whose intellectual outlook differs so fundamentally from our own. And there is no reason known to us why they should not receive honor for their generosity also. It should be added, perhaps, that the statement did not refer specifically to the Plum street congregation but to the "wing" of the Disciples movement with which that congregation is affiliated. We are not advised that the practice of "close contributions"—in the good sense—obtains at Plum street, but it does obtain "in some cases," particularly in England and Scotland.—THE EDITOR.]

Not Afraid of His Faith

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of Nov. 30 a Brooklyn minister gives this reason for declining your subscription offer: "I am a believer in the old Bible as the inspired word of God, and nothing can shake me from that belief." Permit me to say that I am such a believer, and for that reason gladly accepted your generous offer, in the confident expectation that it will help to keep me from going to seed. I shall probably not agree with you always, but I do not fear that you will cause me to lose my soul; nor do I fear that you will lead any intelligent reader into an "Ignis Fatuus Jack o'Lantern quagmire." You certainly do give a great deal of valuable news from the church at large that I could not find elsewhere.

Marilla, N. Y.

L. D. ADAMS.

Jan. 21. "The Prodigal Son." Scripture, Luke 15:11-24.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Religious Statistics Tell of Irish Tragedy

The religious statistics now coming in reveal something of the nature of Ireland's tragedy. Two years ago metropolitan newspapers in the country were disseminating the rubbish that the trouble in Ireland was something other than religious differences. How absurd this is may be gathered from the present shift in population. In the south of Ireland the Methodist and Presbyterian churches are losing membership so rapidly that they will soon disappear. The people that composed these churches are either dead, or have moved away. The Episcopal church is suffering the same fate. In the north of Ireland, Roman Catholics are moving away to avoid the loss of property and even of life. When the shift is complete there will be a Chinese wall between Protestant and Catholic Ireland. Meanwhile why were not the tolerant approaches of certain Protestant denominations in Ireland met by a similar attitude on the part of the pope? A conference of Catholic and Protestant ecclesiastics could do more for the peace of Ireland in a fortnight than the diplomats have accomplished in a century, if these ecclesiastics would take orders from the great head of the church.

Baptists Fundamentalists Now Divided

Two kinds of Fundamentalists now flourish in the Baptist denomination. The organization of the Baptist Bible Union of America is a counter-movement against the interdenominational organization which has been invading the various conventions. Baptists who belong to the new organization resent the propaganda that centers in Moody Institute in Chicago and a similar Institute in Los Angeles of which Dr. Torrey is head. Southern Baptists particularly are not very long on interdenominationalism, even a brand which would set itself to fighting evolution and higher criticism. Meanwhile Baptist liberals do not seem disquieted over the organization of the Baptist Bible Union. It seems unlikely that the fundamentalist controversy will figure largely in the coming sessions of the Northern Baptist convention.

Ritualist Sees Protestantism Overthrown by Radio

Religious leaders are apt to interpret all events as favoring their cause, particularly if they are in bondage to a party program. Recently a high-churchman of the Episcopal persuasion prophesied the down-fall of the Protestant church on account of the rapid extension of radio-telephony. He says: "For it is very obvious that the invention of the automobile and the motion picture machine has had a more perceptible influence in emptying the Protestant than the Catholic churches. And this disintegration is going to be carried still further by the radiophone, which looms as a veritable enemy of Protestantism. For, as that

instrument becomes more perfect and common, the home will take the place of the church. And the man who has been trained to think of the church merely as the place where Mr. X preaches will gradually come to think that it is unnecessary to go thither when he can hear better sermons and music at home; and at the same time recline on his couch and

enjoy his cigar. But the blessed sacrament cannot be given by wireless or through the medium of the radiophone; for this, one must come to church. Consequently the Catholic church cannot be affected by the radiophone. Indeed, it is an argument in favor of the Catholic conception of the church, which places its *esse* not in preaching, but in sacra-

Bishops Make Pronouncement

THE bishops of the Methodist Episcopal church hold a semi-annual meeting to consider the welfare of the churches and the moral progress of the world. Such a meeting was held in Baltimore recently, and twenty-six bishops participated in the discussions from which a pronouncement to their constituency resulted. Four and a half million Methodists will be made acquainted with the contents of a pastoral letter in which one finds the following assertions:

"Facing the social, political and spiritual problems of the world today, we call for a frank reappraisal of national and racial motives and practices. Christian society is based upon the idealism of its founder. The altruism and self-sacrifice of Jesus Christ are the professed motives of our modern associated life. Yet the growth of personal and organized greed has limited and often defeated these ideals. Society stands today in grave danger from pagan methods of gain, ease and control.

"We look with profound concern upon the havoc wrought by our recent war. Four years after the armistice we live in a world of bewildering chaos. Millions of European, Asiatic and American youths gave their lives at the call of idealism. Certainly those of us who live should have the courage to practice the ideals for which we inclosed them in battle. It is sad to contemplate the possibility of our dead having died in vain, but sadder still that we should now live in vain. The world waits for that heroic hour of personal, national, ecclesiastical abandon to Christ's program of confidence and good will.

"The first corrective of the world's woes is sincere repentance. Therefore, beginning with our own personal lives, we call for individual and national penitence for whatever share we may have taken in the defense and support of un-Christian programs of power. We urge all Christians to make confession with us and to enter into a period of worldwide and co-operative restoration.

"The second corrective is the organization of political and social life everywhere upon the basis of the welfare of all, instead of privilege for the few. Here, and here only, lies release from the military heritage of the past and from the present economic causes of war. This program means broadening of brotherhood; the substitution of service for

reward; the discovery of the spiritual values in labor; a policy of freedom in speech, press, conference and contact; toleration and co-operation in religious, economic and social organization. Such a program will so mold political procedure by the principles of Christ as to make it meet the basic economic and social needs of the entire community.

"We deplore the unjust accumulation and inequitable distribution of huge surplus profits by financial corporations. We insist that Christian principles shall be applied alike to capital and labor.

"We deplore the distribution of rewards of conquest in the form of governmental monopolies and in the form of territorial control for personal selfish advantage.

"We deplore the investment of taxes in armaments and pompous display, and urge the nations of the world not only to limit but to destroy this bulwark of hatred.

"It is our solemn judgment that nothing short of the actual application of the principles of Jesus in governmental, economic, religious, educational and racial life today will meet the need. The whole stands appalled at the colossal failure of other programs. Let us now frankly and honestly practice the teachings of Christ.

"We pledge ourselves to co-operate with all government, social and religious bodies that seek a practical program to heal the suspicions and hates which wound mankind today. Various suggestions are being made. Ours is not an exclusive voice.

"Conference is essential. Therefore, without regard to traditional divisions, we are eager to join hands with any agency which will take adequate, decisive and immediate action. This is the hour for all Christians in broadest charity to say, 'If you love what I love, if your vision is as my vision, if your heart is as my heart, then give me your hand.'

"America unhesitatingly should accept her full responsibility for leadership in the restoration of a broken world. She should not acquiesce in imperialistic policies and tempers that make war inevitable. She should refuse to sanction any war except for strictest self-defense or the defense of humanity. She should continue to advocate universal disarmament and should not hesitate in asking that an international conference be called for this great purpose."

*Mr. Bok is
one of America's
most noted
journalists
and was
for many years
editor of
The Ladies'
Home Journal*



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ments. And if we are wise enough to discern the signs of the times, we will accept this argument from science, and act accordingly, by placing a greater emphasis upon the sacramental life of the church."

Missionaries Now Have a Tibetan Typewriter

The Disciples of Christ has pioneered the missionary enterprise in Tibet, and one of the first needs that confronted the missionaries was that of a typewriter. The Hammond Typewriter Company offered to make the first Tibetan shuttle for five hundred dollars. They later offered to donate one-half of this amount, and friends of the missionaries in this country have secured the other half. Henceforth a missionary can secure a Tibetan shuttle for his machine at the same price that he would pay for an English shuttle. The new machines will enable the missionaries to make much better speed in the working out of the beginnings of a Christian literature for Tibet.

Lantern Slide Sets on Rapid Increase

The stereopticon is an almost indispensable method of presenting missionary information and the various boards operating on the foreign field have spent considerable money in recent years in providing the pictures with which to visualize their work. The Disciples of Christ report that they now have ninety sets of slides for home and foreign work, and these are in continual use among the churches. The Disciples, profiting by the experience of some of the older denominations, have in recent years purchased only those slides which represent the very best of the slide-maker's art.

Religious People Will Consider Motion Picture Interests

The religious interests of the country seek to come to a common view of the moving picture business in this country as it affects moral and religious interests. Dr. Charles Scanlon, secretary of the Board of Temperance and Moral Welfare of the Presbyterian church, has called a conference of religious leaders in

Washington for January 18. The Methodist board has already signified its willingness to send delegates. Legislation is now pending in Congress which vitally affects the future of moving pictures and the churches hope to arrive at some common principle of action that will properly safeguard the interests which are committed to their care. Dr. Scanlon's action was authorized by the last General Assembly of his denomination.

Miss Royden Coming Back to America

Miss Maude Royden, the celebrated London preacher who was so popular in America last year, is coming back again. She arrived in New York January 10. In 69 days following she will travel 9,125 miles and deliver 72 addresses. The bulk of these are in connection with the Y. W. C. A., but she will also be in much favor among the women's clubs of the country. Most of her appointments are in the east, but she will come as far west as Omaha and Duluth. Her dates in Chicago are from Feb. 13 to 15. During the absence of Miss Royden her place will be filled by Dr. Percy Dearmer, her colleague at Eccleston Guild. Miss Royden may be counted among the few most sensible and most influential of the feminist leaders of the Anglo-Saxon world.

New Ministers' Monthly Opposes Women Preachers

The feminist movement has been cutting wide swaths in church circles with but few to say it nay. Now comes a defender of the ancient order to resist the efforts of the innovator. The Ministers' Monthly, a new journal recently started in Chicago under conservative auspices,

whose editor conducted the Christian daily in Chicago some years ago, now offers the following defence of masculine prerogative in religious leadership. He says: "We shall not enter upon the question whether it is scriptural for women to preach. We want to make a very personal statement. And we want to make that statement from a very practical view-point. The very appearance of a woman in the pulpit or on a political rostrum stirs up a feeling of resentment within us, a feeling which arises, not from such superficial things as custom and habit, but from the fountain of the deep, our own nature. The resentment is strong enough to almost neutralize the effects of an address perhaps splendid as to contents."

Evangelical Work in Utah Will Be Improved

Utah has a population of 450,000 of which 100,000 is Gentile. In this Gentile population are 10,000 members of the evangelical churches. The state is destined to have a great future on account of the mineral deposits there, one county having 400,000,000 tons of iron ore and 80,000,000,000 tons of coal. The evangelical cause has not always been wisely represented, denominational competition, a narrow and bigoted literature and the lack of an educational program being the hindering factors. The home mission boards have allocated territory to reduce competition in operation and Westminster college founded by the

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Presbyterians, as the educational institution of the whole group. A start has been made toward the production of a literature that will command the respect of intelligent Mormons, and some of the great Christian ministers of the nation will be invited in to give addresses on the central themes of the gospel. One of the great needs of evangelical work is better housing for the churches, and it seems likely that considerable money will be spent in meeting these property requirements in the coming years. The state will some day have a much larger Gentile population than it now has on account of the developing industrial operations.

Conservative Minister Will Issue Series of Tracts

Dr. Clarence Edward Macartney, the Philadelphia divine who inaugurated the proceedings in Philadelphia presbytery against Dr. Fosdick, is issuing a series of conservative tracts in which his views of religion are set forth. In the first of them he answers the well-remembered sermon of Dr. Fosdick. In later issues he proposes to defend what seem to him to be the cardinal truths of the Christian religion. The series will be called "For the Faith."

Middle Classes Rely on Quakers for Relief

The middle classes in Austria feel the grind of poverty more than the laboring classes. Many artists, teachers, students and others find no market for the kind of labor which they render. The Friends' Relief Commission is helping to work out gardening projects and other plans by which the Austrian people may find a way to feed themselves, but help must come from the outside world to provide clothing and fuel for hundreds of thousands of the people.

Well-known Church Finds a Rector

Grace Episcopal church of New York has asked Rev. Walter Russell Bowie, D. D., to become its rector. He will succeed Rev. Charles L. Slattery, who recently became bishop coadjutor of Massachusetts. This church, which is far down town in New York where most churches have disappeared, has maintained the evangelical tradition. It pays \$15,000 per year to its rector besides furnishing a rectory. This missionary budget is \$40,000 per year, and an ad-

ditional \$50,000 is used in carrying on chapels in less fortunate sections of New York.

Disciples Want a House-Builder for the Congo

The diversification of missionary work goes on rapidly in the foreign field. The Disciples are now advertising for a young man who is a practical builder who will go a thousand miles up the Congo, and superintend the natives in the work of erecting mission buildings. The mission has a saw mill and the natives have been taught to burn brick, but the methods of house building are still very crude since the medical missionaries, teachers and preachers have not been skilled in this art.

Episcopal Dignitaries Now Belong to Greek Church

Bishop Manning was recently made a member of the Eastern church and of the Order of the Holy Sepulchre by the order of the Patriarch of Jerusalem. A representative of this dignity is now in America to confer similar honors on Bishop Tuttle and Bishop Gailor, both of the Protestant Episcopal church. This is an indication of the rapid rapprochement of the Greek orthodox, the Episcopalian churches of various countries, and the Swedish Lutherans. Bishop Manning inaugurated the movement that led to the formulation of the plans for the World Conference on Faith and Order. It is said that some Roman Catholic leaders in this country are showing a discreet interest in the Christian union negotiations that are now going on.

Churchmen Agitated over Disgraceful Jail Conditions

The commission on public institutions of the Chicago Church Federation headed by Wilfred S. Reynolds, has called upon the Christian citizens of Chicago to help abate the disgraceful conditions at the county jail. The jail has a capacity of 300 but the population reached a maximum of 1,013 during the year, and was seldom below 700. Twenty per cent of the inmates are of youths less than twenty-one. No school of crime in Chicago

turns out so many graduates as does this institution. Men's classes are being asked to consider this problem.

Tells Story of Greek Archbishop's Murder

Theodore Bortoli, a rich young man of Smyrna, who escaped the rage of the Turk after the death of his mother and sisters, is now in America seeking aid for his countrymen. At a recent gathering he told the story of the execution of Archbishop Chrisostomes, by the Turks. The following is his narrative: "Kemal's troops entered Smyrna quietly and in an orderly manner on September 9. Within half an hour the Greek Archbishop Chrisostomes was arrested by two Turkish officers and taken in an automobile to Konak, the palace of the Turkish commander. While passing through the Turkish quarter the Turkish population tried forcibly to remove him so that they might cut him to pieces. The officer in command stopped the machine and told the crowd: 'This man is a religious authority. He has been sentenced by our national government. He belongs neither to you nor to me.' Upon arriving at the palace the archbishop was introduced to the commander, who greeted him with the words: 'You are welcome. I heard that in one year I was to be hanged. Your turn has now come.' The soldiers removed the archbishop's clothes and put a white garment on him. The firing was done ten minutes later. They then tied a rope around his neck, fastening the other end to the automobile, and paraded the

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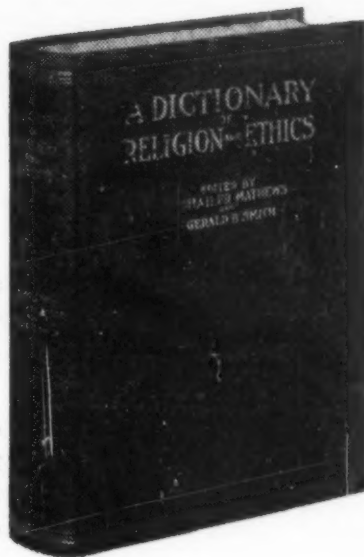
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Turkish quarter with his body dragging behind. Afterward he was cut into pieces by the infuriated rabble. Then came the turn of Tzouronchzoglou, director of the newspaper 'La Reforme', who also was shot. Many hundreds gathered for protection in the great Armenian church of St. Stephano. Turks surrounded it and demanded its surrender. Some 500 persons were killed while trying to escape. Then the Turks entered the church, sprinkled it with petroleum, set it on fire and all the rest perished in flames. The horror was repeated in two Greek churches containing many hundreds of Greeks, all of whom perished in the flames."

Unitarian Goes Back into Orthodox Fellowship

The successor to Dr. Jenkin Lloyd Jones, Rev. John M. Evans, pastor of All Soul's Unitarian church of Chicago, has decided to go back into the orthodox fellowship, and has become assistant pastor of Oakwood Congregational church, where he will share the ministry of that church on an equal basis with the present pastor. Other ministers can be found in the land who have had their little day in the small radical denominations, but have finally found in progressive orthodox a more congenial home for their spirits.

Colorado Baptists Pass Anti-Evolution Resolution

The state convention of Colorado Baptists recently considered the weighty question of the teaching of evolution and higher criticism in the schools and passed a resolution without a single dissenting vote protesting such teaching in Baptist colleges. Dr. Slaten in William Jewell College, Mo., was recently relieved of his duties and paid his salary for the rest of the year on account of his admitted lack of faith in Satan as a physical being. This experience was recently satirized in the New Republic in a piece of doggerel:

"Said Dr. Straton to Dr. Slaten:
'Good Lord! Don't you believe in Satan?'"

'I fear my faith is fast abatin,'
Said Dr. Slaten to Dr. Straton."

Romanist Journal Still Opposing the Eighteenth Amendment

In America, a Roman Catholic weekly published in New York, and said to be the organ of the Jesuit order, one may find frequent aspersions against the eighteenth amendment. In its Dec. 30th issue there is the following sentiment with regard to existing temperance legislation: "The lawlessness and discontent caused by the eighteenth amendment and the Volstead act will continue as long as the eighteenth amendment and the act are on the records. Some relief might be found in an amendment to the act, but this would be only temporary. The only safe policy is a return to the

conditions which existed before the adoption of the amendment. That such policy will be adopted in the near future is improbable, but if we cannot undo the harm caused by the amendment, we can at least learn from the predicament in which we now find ourselves, the danger of tinkering with the constitution."

University of Chicago Preachers

The pulpit ministry at the University of Chicago continues in the splendid traditions of this institution. Announcement was made recently of the list of preachers for the winter quarter. The first preacher in January was President Emory W. Hunt, of Bucknell university, Pennsylvania, the date being January 7. On January 14 and 21 Bishop Francis J. McConnell, of Pittsburgh, will be the preacher, and on January 28 Dr. Harry E. Fosdick, of the First Presbyterian church, New York City. The first preacher in February will be President Clarence A. Barbour, of Rochester Theological seminary, who will be followed in the same month by Rev. Ivan Lee Holt, of St. John's Methodist church, St. Louis; Rev. John D. McLaughlan, of St. Mark's church, Seattle, Washington; and Dr. Hugh S. Kerr, of the Shadyside Presbyterian Church, Pittsburgh. Professor Hugh Black, of Union Theological seminary, New York City, will be the preacher on March 11.

Fatty Arbuckle Pictures on the Black List

In many communities of America the Fatty Arbuckle pictures, recently ordered back on the screen by Will H. Hays, will be on a practical black list. The ministers of Los Angeles met recently, and had a violent debate over the question. Rev. Edgar F. Daugherty, pastor of First Christian church, made a motion which was seconded by Dr. James A. Francis of the First Baptist church denouncing Mr. Hays as a Christian who obscured moral issues for shekels. Dr. Frank F. Dyer, pastor of Wilshire Boulevard Congregational church, spoke in defense of the movie czar. The ministers of Los Angeles will publish a white list of theaters which do not show the Arbuckle films. Church members will be urged to attend only these theaters. Mr. Hays has urged the Christian duty of forgiveness of the erring, but Dr. Francis in discussing Fatty Arbuckle said: "We are not assembled to kick a man who is down. We have only pity for him. But facts are very stubborn things. God Almighty cannot change a fact. And the infamy that covers this man's name was

not wished on him; it is something he himself achieved." Dr. Briegleb, a Presbyterian minister, is known also for his strong stand in behalf of movie decency. In Chicago several of the city newspapers have given editorial endorsement to the return of the Arbuckle films while women's clubs and other organizations have passed resolutions denouncing this action.

Propose to Federate Progressive Religions

The Federal Council of Churches of Christ in America does not accept for membership in the council those denominations which do not subscribe to evangelical religious tenets, a ruling which leaves out Universalists, Unitarians, and many independent churches. There is now in process of formation an American Federation of Religion which would include the liberal Christian sects and the liberal Hebrews, as well as those few community churches which are not on an evangelical basis. The following are the avowed objects of the new organization: "To make religion effective in the life of the world; to serve as a clearing-house of information and inspiration; and to function in forms of co-operative effort. To carry into effect these objects, it is proposed to create departments of religious education, social relations, publication, personnel, community religion."

Pope May Call Ecumenical Council of the Vatican

Just before Christmas the Pope issued his encyclical of four thousand words. It deals with some weighty matters, and others of much less serious import. Exhortations to the girls to dress and talk more modestly are combined with a lament for the rancor which still divides nation from nation. In the letter is the interesting suggestion that in 1925 he may call all the bishops to Rome and thus constitute the Ecumenical Council of the Vatican. He hastens to add that such a step is too serious to be decided without further prayer. His exhortation to a "pacification of the spirit" as a preparation to world peace can well be subscribed to by the entire Christian world.

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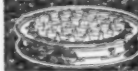
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